

THE BIBLE
IN
MODERN LIGHT

J. W. CONLEY



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THE BIBLE
in Modern Light

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A COURSE OF LECTURES before the Bible
Department of the Woman's Club, Omaha

By John Wesley Conley, D. D.



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PREFACE

THE Bible Department, in the Omaha Woman's Club, was a new departure last year. It attracted the attention of many other clubs and letters of inquiry were received from many quarters. Appendix A gives a good idea of the plan of work, while Appendix B shows the spirit which has prevailed. One of the first questions to be settled at the beginning of the work, was whether to take up the study of the Bible direct, or to begin with a course about the Bible. The latter was decided upon, and the lectures which follow are the result. They are here given in the form in which they were originally presented. One important feature, however, is lacking, that is the discussion and the questions which followed the lecture.

Of course there has been no attempt at an exhaustive treatment of the subjects considered. Those wanting this will seek it in more pretentious volumes. But there has been an effort to set forth clearly, con-

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cisely, and comprehensively matters of great moment to every one interested in the Bible. The author hopes that many who have no time for extended study will find this book of real help to them, and that it will prove of value in awakening interest in, and promoting the study of, the Bible and all that relates to this wonderful book.

JOHN WESLEY CONLEY.

OMAHA, NEB., Jan. 1, 1904.

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I

Introductory

MEMBERS OF THE BIBLE DEPARTMENT OF THE OMAHA WOMAN'S CLUB. LADIES: I am not unmindful of the honor and of the responsibility involved in the work which you have invited me to undertake as instructor in this department, and am exceedingly desirous that our work together shall be both pleasant and profitable and shall fully justify this new departure in the work of the Woman's Club.

It is important that we have, at the outset, a thorough understanding of certain matters connected with the work proposed. Permit me to say a few words in reference to the propriety of a Department for Bible Study in a Woman's Club. It may seem at first thought impracticable to carry on such a work because of the great diversity of religious views which exist. And yet

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the situation is not very different from that found in other departments in which the work is successfully prosecuted.

In sociology, for example, all sorts of theories prevail, ranging all the way from out-and-out socialism to thorough-going imperialism, and yet we do not think of neglecting these vital matters because of those differences. In literature too, there are many differing schools, from the realism of Zola and Tolstoy to the most refined idealism of the most charming writers that can be named. In science there are different theories, extending from the blank materialism of a Tyndall, finding "the promise and the potency of all things in matter," to the transcendentalism of a Berkeley, finding spirit the source and sum of all things. And yet with all these radical and far-reaching differences, sociology, literature, and science are constantly included in the studies of the club. It must be borne in mind, however, that religion is so intimately connected with the deeper experiences of the soul, and so closely identified with many sacred institutions, traditions, and customs, that it is the most difficult of all subjects for those who differ to discuss calmly, amicably, and satisfactorily. Hence

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it is that religious questions are quite generally left to be studied together by those who are substantially agreed upon the matters under consideration, a plan which may be promotive of peace, if not always of progress. Surely Bible study may well claim a place in women's clubs, and there are certainly intelligence, charity, and fraternity enough in our day to enable such study to be carried on in a manner to bring profit to all.

The religious world is divided into many denominations, and representatives from all the leading denominations are present in this department. Hence one of the first questions that confronts us is to what extent we shall consider those questions which divide the religious world into denominations. Can we avoid them entirely? There are many of these questions which are of a secondary nature which can be avoided, and which, I think, in a class of this character should be entirely let alone. Forms of church government, whether under pope, bishop, presbytery, or congregation, are matters that we can well leave out of our discussion. The ordinances, their meaning, method, and frequency of observance, should have no

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place whatever in the studies of the department. To enter upon these would be simply to stir up strife and defeat the purpose for which we come together. But when we come to the great questions of God, revelation, sin, and immortality, we are still dealing with subjects upon which men differ and which to some extent divide the denominations. And yet if we study religion at all we must discuss these great vital, central problems. It is not worth while to study Hamlet with Hamlet left out.

Very much depends upon the spirit in which we engage in this work. We come together as learners and should seek to be faithful students of the greatest topics that can possibly engage the human mind. The very largeness of the questions should preserve us from the dogmatic spirit and should beget in us a true charity for those who entertain views differing from our own. Like Newton we are simply gathering a few pebbles on the shore of the great ocean of truth, and it would be worse than a waste of time to throw these pebbles at each other. In view of all this we cannot be too careful in the use of terms that imply a judgment upon another, or at least may be readily misunderstood.

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I am confident that you will most cordially co-operate with me in keeping all of our discussions upon a high plane of genuine courtesy and of sincere respect for each other's opinions, beliefs, and feelings. You have decided that for this year you will pursue a course of study about the Bible as preparatory to a direct study of the Bible next year. At each meeting there will be a brief review of the preceding lecture, followed by the lecture for the day. Opportunity will then be given for questions and discussion, but of course all controversy will be avoided. Believing that increasing acquaintance with each other in this work will strengthen our mutual confidence, and trusting in God for guidance and illumination, we will look forward to an enjoyable and profitable season together.

II

Right Attitude of Mind Toward the Bible

 HERE is little use in entering upon a course of Bible study unless there is a right attitude of mind. In fact, in any line of investigation the matter of paramount importance is the state of mind

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in which the subject is approached. It is not an easy matter to secure a right attitude of mind toward the Bible. We shall be helped in this by a careful study of those factors which belong to this most desirable state of mind :

I. First of all, there should be open-mindedness toward the Bible. This is an attitude of receptivity toward the truth, no matter where it may be found. It is a position, if not of friendliness toward the Bible, at least not of hostility.

Some specifications will make the thought clearer :

I. It is an unprejudiced attitude. Prejudice is a prejudgment. If one has decided beforehand what the Bible is and what it must teach, he cannot expect to profit by its study. A juror who has already formed a fixed opinion upon a case is not regarded as competent to pass fairly upon the evidence.

(1) Prejudice may be against the whole idea of special revelation. One may make up his mind that there is no place for any special inspiration or revelation and so come to the Bible with the mind absolutely closed against all the claims of the book respecting revelation and against all evidences in con-

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firmation of these claims. When any one says that a miracle or special revelation is impossible, it is simply prejudging the case, and such an attitude of mind utterly unfits him to deal fairly with the Bible.

(2) Again, prejudice may relate to the teachings, or the supposed teachings, of the Bible. One may believe in the possibility of special revelation and have his mind fully open to evidences, and yet he may have decided that the Bible teaches certain things which he believes are untrue. Or he may have positively decided beforehand certain matters upon which the Bible speaks and so come to its study incapable of appreciating some of its teachings because of having his mind closed upon the subject. For instance, one may believe that a miracle is impossible, and so when he comes to the record of a miracle in the Bible he at once rejects it without examining the evidence, for he has decided that no amount of evidence can establish the fact of a miracle. His mind is not open upon that subject.

(3) But prejudice may take the form of an extravagant exaltation of the Bible. One may adopt a most thorough-going theory of verbal or mechanical inspiration. He may believe that every date, as we now

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have it, every historic statement, every number, is inspired. He may come to the Bible with such a conception as this, and of course his mind is closed to all critical questions, to all ideas of progressive revelation, to all proper estimates of the human element in revelation, and to many other vital questions. These are a few of the more prominent forms which prejudice takes in closing the mind in coming to the Bible.

Of course no one is free from prejudice. A thousand influences have been at work upon our minds from our earliest childhood. It is impossible for any one of us to come to the Bible with a mind fully open. But something is gained by seeing where the danger especially lies and by making earnest effort to give due weight to all evidence, and to be ready to receive the truth wherever found.

2. Another characteristic of open-mindedness is freedom from the dogmatic spirit.

Prejudice and dogmatism are closely related. Prejudice bolts the door against newcomers and dogmatism insists that nothing further is needed. Prejudice is opposed to what lies beyond ; dogmatism is satisfied with what is already possessed. Prejudice wants no additional proof ; dogmatism de-

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clares there is none. Dogmatism is unwarranted confidence. It asserts rather than proves. It is positive without adequate evidence. It never sees but one side of the question. It belongs to no particular school of thought. There is a dogmatism of unbelief as well as a dogmatism of faith; a dogmatism of science as well as that of religion.

This state of mind stands in the way of a proper approach to the Bible. The Bible is an appeal to the reason. It claims to bring to man a great body of truth of the highest importance. The mind that dogmatizes and asserts and believes without evidence cannot deal satisfactorily with such a book. The central Personage in the book said to his followers, "Go ye into all the world, and make disciples"—make learners, for so the word means—"of all nations." A dogmatist is not a learner; his mind is closed to the truth. The spirit of dogmatism is utterly foreign to that open-mindedness with which the true learner comes to the study of the Bible.

II. But the second factor in the right attitude of mind toward the Bible may be expressed in the single word, expectant. We come to the study of every subject in

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one of three attitudes of mind as to what the result will be : First, there may be entire uncertainty ; we may or we may not be benefited ; we may or we may not find helpful truth. We have no conviction or clear expectation as to the result. A second attitude is that of positive non-expectancy. The subject has little or no promise of good in it. In fact, we see no grounds whatever for expecting any beneficial results.

The third is the expectant attitude. We approach the subject not only with an open mind, but believing that we shall find helpful truth. I urge that this expectant attitude is the one that we should have in our Bible study. Evidently we must come in one of these three states of mind. Why should it be the last named ? Because of the position and history of the Bible. It is often said that we ought to come to the study of the Bible exactly as we do to that of any other book. But this is impossible. In fact we do not, and cannot, treat all other books alike. Here, for example, are two books, one you have never heard anything about, the other has had extended notice and extravagant commendations in all the papers. You cannot possibly approach those two books with the same state

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of mind. You will have a feeling of expectancy in the case of the one which you cannot possibly have in reference to the other.

The Bible is the most remarkable book that has found place in human history. It deals with the most vital themes of human thought and experience. No other book has approached it in profound influence upon the thought and conduct of men. These are simple historical facts. However they may be accounted for, they are universally admitted. Hundreds of thousands among the most cultured and noble of earth have borne cheerful and positive testimony to the comfort in sorrow, the strength in temptation, and the inspiration to holy living which this book has been to them. All this and much more being true, we must approach the Bible in an expectant state of mind. Of course, one may look for too much and may allow his expectancy to blind him in some measure to the essential character of the book. This must be guarded against. I do not mean that we are to come to the Bible expecting to find all that everybody has claimed for it. Unquestionably, some have claimed too much for the Bible and have thought they have

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found in it what in reality is not there. And yet we must believe that a book which has exerted such a tremendous influence upon human life will abundantly repay our most careful study, whether we find in it all that others have claimed to find or not.

III. A third factor in the right attitude of mind toward the Bible may be expressed by the word judicial. There are three features of the judicial mind that are of special value to the Bible student. These are discrimination, impartiality, and thoroughness. We may well spend a little time upon each of these.

1. The one who would do satisfactory work in Bible study must be able to make wise discriminations. There are great differences in the present day value of different portions of the Bible. The value of some parts was purely local and temporary ; other portions were written for all time and for all men. All sorts of absurd teachings have been deduced from the Scriptures by giving a universal or general application to passages which were written for specific conditions and needs. The discriminating mind will give due consideration to historical conditions, to the progressive element in revelation, and also to the essential limi-

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tations to revelation growing out of the existing state of human development and thought.

2. But the judicial mind is also impartial. It is free from bias. It does not decide the case before hearing the evidence. A vast amount of Bible study has been for the purpose of bolstering up an opinion, a sect, or a party. Men have searched the Bible to find what they wanted rather than to ascertain what it teaches. This has been done both by the friends and by the enemies of the book. It has been urged that it must be a strange book that can be appealed to for the support of the teachings of nearly one hundred and fifty different religious bodies. The trouble is not so much in the book as in the biased and partisan attitude of mind with which men come to its study.

3. Still further, the judicial mind is characterized by painstaking thoroughness. It is patient and persevering. A boy was asked what the text of the morning sermon was. He replied, "I don't exactly remember, but it was something like this: 'Go into my barnyard and go to work, and if you don't get tired out you'll get your pay for it.'"

The richest truths in any field of investigation are not found by the one who is easily

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tired out. In Bible study there is a special demand for unwearied perseverance. This is evident from several considerations.

(1) The character of the subject-matter. The Bible deals with subjects of far-reaching import. They are the great themes of human thought. God, immortality, personal responsibility, sin, forgiveness, prayer, miracles, prophecy, inspiration, revelation—these are some of the subjects dealt with. And these are discussed, not by one writer merely but by many, and these widely separated from each other. And, further, these great themes are not set forth categorically and systematically, but are inwrought into symbolism, ceremonial observances, poetry, prophecy, parable, narrative, biography, and history. To deal satisfactorily with such themes in such a setting requires great patience and persevering effort.

(2) This same need is emphasized when the literary character of the Bible is considered. It is an ancient book, or, better, a collection of ancient books. Its poetry is entirely different in structure from that with which we are familiar. Oriental imagery and figures of speech based often upon customs and conditions with which we are entirely unacquainted are found

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throughout the Scriptures. Nothing short of protracted and painstaking study can bring one into sympathy with the habits of thought and the forms of expression of the biblical writers.

(3) Still one thing more must be mentioned while considering this need of patience and perseverance in our attitude toward the Bible: the historical factor is a very pronounced one. The messages of the prophets were primarily for the people of their own times and were delivered to meet existing conditions, and, to be understood, the people and the conditions of those times must in some fair degree be considered. There is progress, a development, running through the Scripture narrative, and to appreciate this one needs to be familiar with the unfoldings of history. Moreover, the Israelites were not an isolated people. They dwelt in the center of an ancient civilization and through their little country ran the highway of mighty nations. Assyria, Syria, Egypt, Greece, and Rome all contributed something to the life and thought of the Jewish people. The one who would know the Bible thoroughly must know of the surrounding nations whose influence had much to do with the men who

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wrote the Bible. The historical method in biblical interpretation has added immeasurably to the interest and profit of scriptural study, but at the same time has greatly emphasized the need of judicial thoroughness in our work.

IV. One more factor in the right attitude of mind toward the Bible may be mentioned. It is the responsive attitude. All moral truth involves duty. No matter where it is found, it always comes with an appeal to the conscience. What I suggest here is not so much an attitude toward the Bible as it is toward moral truth. It is that state of mind which is ready to yield to the requirements of such truth whenever and wherever it may be found. All truth—scientific, moral, religious—is learned largely by the practical application of it. The inductive method is little other than using the truth we have to find that which lies a little further on. It is this spirit I plead for in coming to the Bible. Whenever a truth is found, something that appeals to conscience and the moral judgment responds to it; accept it, not merely as a truth but as a part of your own inner life. Where the miner finds gold near the surface he appropriates it and it supplies the means and the

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incentive to follow the vein deeper into the mountain-side.

I have now said that the attitude of the mind toward the Bible should be open, expectant, judicial, and responsive. Other factors might be noted, but these are the most important. Each one of us will fail in fully securing this state of mind, but much will be accomplished in keeping this ideal before us and in faithfully endeavoring to attain it. Thus seeking to approach the Bible, we shall not all find the same things nor be equally profited in our study, but all will come closer to the Source of all truth and will find helpful precepts and moral and spiritual impulse for the earnest and worthy work of life.

!

III

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 HIS is the age of the inductive method in study. Time was when men decided beforehand what the Bible as a revelation from God must be and then forced it into harmony with their preconceived ideas. But now an entirely different method of procedure

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is being insisted upon. We must determine what the Bible is, not by *a priori* arguments but by a careful study of the book itself. This method may overthrow some traditional views, but it adds immeasurably to the real value and power of the Bible.

In a single lecture it will be impossible to go into an extended and detailed study of the contents of the Bible, but what I shall attempt to do will be to set forth its great outlines, its salient controlling features. It is evident that the essential character of the book depends upon these rather than upon the less important features. The course of a river is determined by the larger view of its currents and valleys rather than by its bends and eddies. Two inquiries will naturally determine the course of our investigation : What does the Bible claim for itself ? and, Is this claim substantiated by its teachings and character ?

I. First, then, let us see what the Bible claims for itself. In endeavoring to do this it must be borne in mind that the Bible was not originally one book but many, and that it is only in comparatively recent years that these different books have been brought together into a single volume. Hence a complete study of the question proposed

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would call for an examination of all the parts and an ascertaining, if possible, of the claims of each of the writers. But for our present purpose this will be unnecessary. It is a fact that at the beginning of the Christian era the books of the Old Testament, substantially as we have them, were regarded as sacred, and all we need to do is to ascertain the claims made by the more important of these. If we turn to the Pentateuch—the first five books—we meet with frequent references like the following : “ And God said ” (Gen. 1 : 29), “ And the Lord said ” (Gen. 7 : 1), “ And God said unto Abraham ” (Gen. 21 : 12), “ And God said unto Jacob ” (Gen. 35 : 1), “ And the Lord spake unto Moses ” (Exod. 25 : 1), “ And the Lord spake unto Moses and Aaron ” (Num. 19 : 1), “ Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them ” (Deut. 1 : 3).

When we leave these five books and come to the book of Joshua the opening statement is, “ Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun ” (Josh. 1 : 1). All through the book of Judges the communications

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calling and directing the work of the deliverers of Israel are said to be direct from Jehovah.

The prophets claimed to speak to the people the messages which they had received from the Lord, and over and over again they insist that God had laid a burden upon them and that they were giving warnings and encouragements from him. Jesus claimed to have a special revelation from the Father (John 17 : 8), and insisted that the Holy Spirit would be given to lead his followers into all truth (John 14 : 26). And Paul wrote, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3 : 16, 17). And Peter declares, "But men spake from God, being moved by the Holy Spirit" (2 Peter 1 : 21). And in the Epistle to the Hebrews there is a very interesting summary of the whole matter, "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1 : 1). But I need not for our present purpose bring

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forward any more of these claims. I am not now asking whether the Bible claims infallibility nor whether every writer makes a distinct claim to inspiration, but am simply seeking to ascertain what the great central claims are of the leading biblical writers. It is perfectly evident from the quotations given—and these might be indefinitely increased—that these writers and teachers claimed to give a revelation from God. They believed that they had received from the Lord truth which was of vital importance to the people. We may say, then, that the Bible claims to furnish a revelation from God. Some believe that this claim is false, some are in doubt, and others accept it. If it is true it is the most important truth this world knows anything about. If it is false it is the worst falsehood ever perpetrated upon the race.

II. We come now to an examination of the Bible in the light of this claim. It has been customary for writers to state at this point certain essential features of a revelation from God and then proceed to compel the Bible to conform to these supposed essentials. But this is manifestly not the proper way to proceed. Here is a book which claims to be a revelation from God.

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The first inquiry is, What are the essential characteristics of this book? and as we ascertain these we may ask, Do these characteristics seem to be in harmony with those high claims?

1. The first thing which impresses the student of the Bible is what may be called the God-consciousness of its writers. As on a beautiful day in spring hills and valleys, fields and forests all lie bathed in the sunshine, so all parts of the Bible are bathed in this sense of the divine presence. On that beautiful spring day there may be a few places where shadows fall, so there may be places in the Bible where this divine presence may seem to be wanting. But this consciousness of the divine is certainly one of the dominant characteristics of the Bible. It opens with the significant words, "In the beginning, God," and it closes with an eager, expectant, upward look, coupled with a gracious benediction. Its historical portions are the record, mainly, of a people who believed that they were under the peculiar care of Jehovah and that he was working out his will through them. Its poetry breathes a lofty spirit of reverence and worship, and is charged with a profound sense of the overshadow-

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ings of the Almighty. Its prophets came to the people burdened with the awful sense of a message from Jehovah, and their utterances abound with expressions showing their sense of responsibility as bearers of such messages. The law, moral and ceremonial, rests upon a "Thus saith the Lord," and every ministration of priest and Levite was calculated to direct the thought of the people to God.

We are not now asking after their conception of God, but simply directing attention to the fact that one of the leading characteristics of the Bible is this all-pervasive recognition of the divine presence. This certainly is in harmony with the claim of revelation. If God has revealed himself through the history of a people and by means also of a special religious ceremonial, we should expect that a prominent feature in all this would be the consciousness and recognition of the divine personality. God is a person, and the vital thing in revelation is, first of all, not the perception of some abstract truth, but the recognition of the divine personality. And this to a remarkable degree characterized the biblical writers.

2. Another characteristic of the Bible is

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the nature of the themes with which it chiefly deals. I do not for a moment forget that there are wearisome details in many parts of the Bible, particularly in the historical books of the Old Testament, and that, not infrequently, matters are dealt with which appear to have no value for us and which seem trifling and unimportant. And yet, after all is said that can be said at this point, it still remains true that the Bible is a book of great subjects. It has to do with the most important themes that can possibly engage human thought and that relate intimately to the most vital of human needs.

It is no difficult task for a Bible student to state at once what these dominant Bible themes are : God, duty, judgment, mercy, brotherhood, death, future life, sin, salvation—these are the great subjects that engaged the thought of those who wrote the Bible.

It is evident that here again there is harmony with the claims of the Bible to be a revelation from God. Not all books that discuss great themes are a revelation from God, but it is certain that no book can be such a revelation that does not deal mainly with such themes. The puerility of many

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professed revelations and spiritual communications is at once a refutation of their claims. The Bible certainly deals with themes worthy of a revelation from God, and further, it may be well to note here that these themes are the ones concerning which man seems to be unable, of himself, to reach any satisfactory conclusion, but concerning which the truth is of very great practical value.

Take, for example, the question of God. Perhaps nothing has had more to do in the formation of character and in molding society than the prevailing views of God. At the same time, where the Bible has not been accepted hopeless contradiction and confusion have prevailed.

Science and enlightenment, aside from revelation, do not seem to relieve the situation materially, and we have cultivated people advocating pantheism, theosophy, atheism, and agnosticism. If there is one fact that is made clear by all this, it is that man needs a revelation in reference to the person and character of Deity.

The same is true in relation to all the other great themes with which the Bible deals. They have great practical value, and at the same time they are matters con-

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cerning which man, unaided by revelation, seems to be in hopeless uncertainty and confusion.

3. Another feature of the Bible is very noticeable: there is progress or development in its teachings. We do not find the same fullness and clearness in the earlier books that we do in the later. Let us take the idea of God and trace it in the most general way. In Gen. 1 : 1 is the first great thought, that of Creator. He is the Source and Sustainer of all things. Exod. 3 : 14 presents him as self-existent, "I am that I am." The margin in the Revised version reads, "I am, because I am." Here is an added thought. It may have been in the minds of others before this, but it is here given a new emphasis. Now turn to Deut. 6 : 4, "The Lord our God is one Lord." The whole ancient world believed in a plurality of deities, and Israel was in constant danger of yielding to this seductive influence. They were being taught that God was one and that besides him there was no other God. But this truth took root slowly, and not till after the Babylonian captivity do we find it fully established.

There was a vital and far-reaching educative process going on during the history

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of ancient Israel. It was an education into a fuller conception of God. But it was not till New Testament times that we find the crowning conception stated in its fullness (Matt. 6 : 9), "When ye pray say, Our Father," and then as a climax, a summing up of all (1 John 4 : 8), "God is love."

This same progressive aspect is found in the matter of worship. In the earlier days the worship abounded in visible and tangible forms and observances—altars, sacrifices, and ceremonial cleansings. Outside of Israel idolatry was well-nigh universal and the people of Israel were constantly lapsing into this sin. But progress was being made in spiritual perception, and after the return from the captivity there was no more yielding to idolatrous practices. At this time the synagogue worship among the scattered Israelites arose, and with this there came in a much more simple and spiritual service. In the fullness of time Christ came, the fulfillment of the old ceremonial forms of worship, and announced, "God is a Spirit, and they that worship him, must worship him in spirit and in truth." The fires went out on Israel's altars, never to be rekindled, and Christianity, free from the bondage of

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form, went forth to fill the world with the worship that springs out of truth and life.

A similar progress is seen in the growth of moral perceptions. The earlier period does not furnish us a full and complete moral code. The Ten Commandments are a remarkable statement of moral obligation, and yet they come very far short of the teachings of the Sermon on the Mount.

In the matter of divorce Jesus very plainly says, "Moses, because of the hardness of your hearts, suffered you to put away your wives." Here is a recognition of a partial and imperfect state of things to be superseded by a better principle later on.

But we need not follow further this progressive aspect of biblical teachings. It is evident that this is one of the most significant features of the Scriptures. It remains to inquire how this comports with the claim of divine revelation.

It has been insisted that if God, an all-wise being, were going to make a revelation he would make a perfect and complete revelation at once; that instead of waiting hundreds of years to reveal his fatherhood and his character of love, he would have revealed these all-important features at first; and that instead of taking the people

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through a long period of bloody and offensive sacrifices, he would have revealed at the outset the spiritual character of his service and worship.

Some, influenced by this argument, have undertaken to show that there is no progressive revelation and that every part of the Bible is equally perfect and complete. But this attempt is utterly futile and misleading. On the other hand, a careful study of the subject shows that this progressive feature in biblical teaching is not only not opposed to the idea of revelation, but is strongly confirmatory of it. It is manifest that God in making a revelation is limited by the conditions of those to whom the revelation is to be made. The teacher in imparting truth is always limited by the state of mind of the pupil. Missionaries in going to pagan peoples always labor under great difficulty in finding terms and mental perceptions which enable them to convey Christian ideas. It is a progressive work. First the reception of simple truths in a crude way, and then a gradual coming up to a capacity for larger things.

We can readily see how God, in coming to man with the great truths of a spiritual revelation and taking man in an undevel-

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oped condition, must adjust the truth to imperfect forms of speech and unspiritual habits of thought. If it is conceivable that God could have given at the outset a perfected revelation, what good would it have done? It would have been like giving the calculus to a pupil in the grades. Another question: Where was there any vehicle through which to make such a revelation? Human language is the measure of the development and grasp of human thought. So that in making a revelation, language as it is must be used; some unknown heavenly tongue could not be employed. Hence it is evident that a revelation through the channel of imperfect human speech must be partial and progressive.

Thus it is apparent that this progressive feature of biblical teaching becomes a strong proof of the truth of the claim of the Bible that it is a divine revelation. I have not touched upon the question of the errancy of Scripture. It is urged by some that one important feature of the Bible is its mistakes. It is claimed that it contains errors in history, in science, and in moral teachings, and that such being the case it cannot possibly be a revelation from God. And yet these same persons will insist that na-

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ture with all its unsightliness, disease, and imperfection is a revelation of God. But it seems to me that a proper allowance for the essential limitations of God in making a revelation relieves the Bible very largely from this charge of errancy. We must read every part of it in the light of the day in which it was written, and must judge it as a whole in the light of its perfected revelation in the person of Jesus Christ and the teachings of Christianity. When this is done, we do not say that it contains a revelation any more than we do that nature contains a revelation, but we see that it is a revelation from God, beginning with man far back in the kindergarten of the race and leading him, step by step, in an enlarging apprehension of the truth up to the full revelation in Jesus Christ.

IV

Composition of the Bible

HE Bible is a composite book. It is made up of many parts. The word Bible is from the Greek word *biblia*, which is the plural of *biblios*, and this in form is the diminutive of *biblos*,

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so that the word really means "the little books." This title in the Greek form came into use to designate the entire collection of sacred books as found in the Old and New Testaments in the fifth century of the Christian era. Our English form Bible is, of course, of comparatively recent date. At the time of Christ the books of the Old Testament had been brought together, but as printing was unknown were not bound in a single volume as we have them. They were, however, frequently included under a single name, "The Scriptures," or "The Writings" (Matt. 21 : 42 ; Gal. 3 : 22 ; 2 Tim. 3 : 15).

In studying the composition of the Bible there are four topics which should receive our special attention: I. The Divisions of the Bible. II. Questions of Authorship. III. The Formation of the Canon. IV. The Unity of the Bible. We will give careful attention to each of these.

I. The Divisions of the Bible. The divisions as found in our modern Bibles shall first claim our consideration. A few words may be said at the outset respecting the division into chapters and verses. It is well understood that these were not made by the biblical writers, but were

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adopted later to aid in worship and to facilitate study. At an early date the Pentateuch was divided into sections, with one section for public reading on each Sabbath of the year, and to some extent it is probable there were divisions of the prophets for the same purpose. And following this custom the Christians soon made divisions of the New Testament. But the work of dividing the whole Bible into chapters substantially as we have them is usually ascribed to Cardinal Hugh of St. Cher, who with his collaborators prepared a concordance of the Latin Vulgate about A. D. 1240. His work, however, was undoubtedly based very largely on divisions which had long been recognized.

The separation into verses was also in some degree a growth. The word verse is from the Latin *verto*, to turn, and was early employed to note the metrical divisions in poetry. It is evident that the Psalms were naturally divided into verses for the purposes of worship. But the first work of dividing printed Bibles into chapters and verses and numbering them is ascribed to Robert Stephens, a learned printer, who issued a Bible of this character printed in Latin in 1551.

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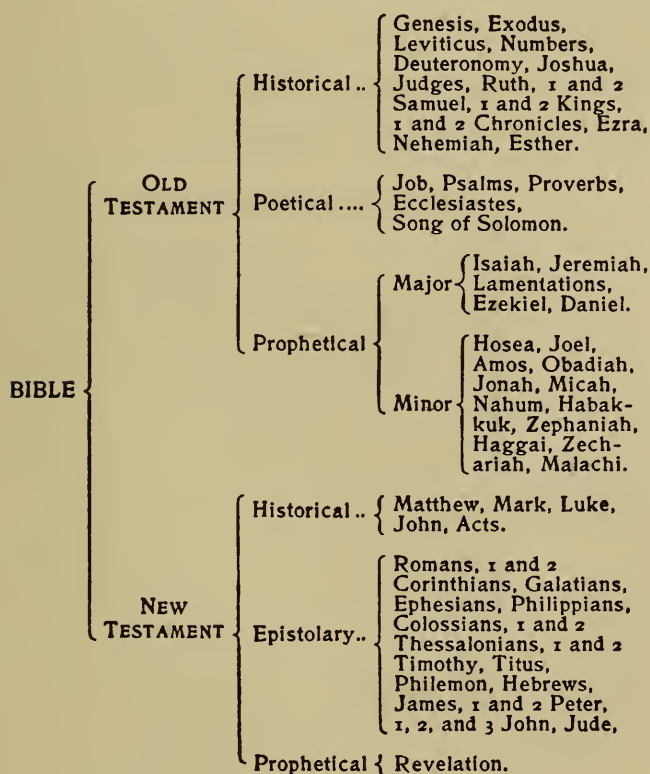
While this division into chapters and verses has been of great service it has also had its drawbacks. The work was imperfectly done and separations were often made which have led to an obscuring of the meaning. Note, for example, the close connection between Acts 7 : 60 and 8 : 1 ; 1 Cor. 10 : 33 and 11 : 1. There are very many other cases in which the break between chapters is as marked as in these instances. The division into verses is often very unfortunate, making separations where there should be the closest connection. Only a few cases need be cited to show this: Ps. 96 : 12, 13 ; 103 : 17, 18 ; Eph. 2 : 4, 5. While the Revised version retains the old notation of verses, it has the much more satisfactory plan of making no breaks in the reading, except when the paragraphs call for it.

But leaving the question of chapters and verses, we may go to the larger and more significant divisions.

Here we find the Bible as a whole divided into two parts, the Old and the New Testament. Each of these again is divided into books, the Old Testament having thirty-nine and the New twenty-seven, making a total of sixty-six. Then

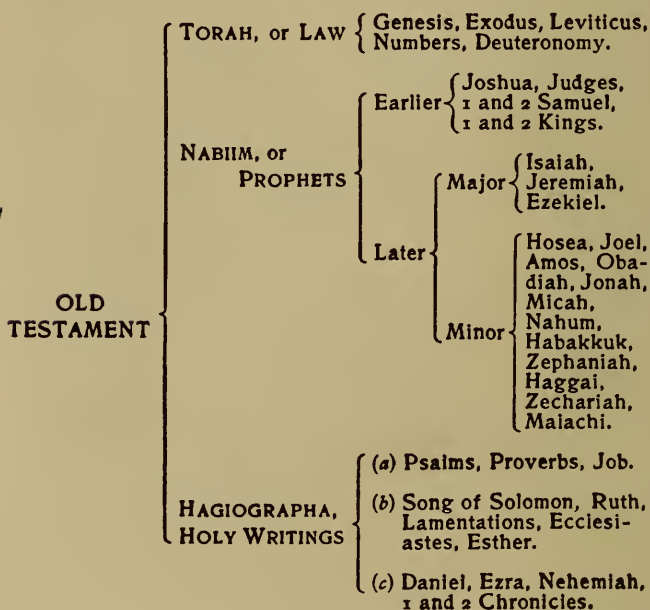
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these books, in accordance with their form and subject-matter, are also readily separated into different groups. In the Old Testament are found seventeen historical books, five poetical, and seventeen prophetic; while in the New Testament are five historical, twenty-one epistolary, and one prophetic. All this is readily shown by a simple diagram :



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Our divisions of the Old Testament are not the same as those adopted by the Jews at the time of Christ. They had three general divisions: The Law, the Prophets, and the Hagiographa, or Sacred Writings, as the word means. This three-fold division is recognized in the New Testament writings as may be seen by reference to Matt. 11 : 13 ; 22 : 40 ; Luke 24 : 44. In this last reference the word "psalms" undoubtedly stands for the Hagiographa. The following diagram shows the Jewish divisions of the Old Testament.



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It is interesting to note that the order of the books is different from that found in our Bible to-day. Daniel and 1 and 2 Chronicles especially strike us as being out of place. And we wonder why Joshua and Judges and the books of Samuel and the Kings should be classed among the prophets. These questions are not of vital importance, and open up a field of discussion too extensive for our present consideration. Another matter that should be noted at this point is that the order of the books as found in the Bible, is not chronological. For example, Hosea prophesied nearly a hundred years before Isaiah, and nearly two hundred before Ezekiel, and yet the book of Hosea is placed after these other prophets. Joel was at least two hundred and fifty years before Ezra, and yet Ezra is placed among the earlier books of the Bible and Joel among the later.

In the New Testament Paul's letters to the Thessalonian church were his first in time, but in the order of arrangement they are placed among the last. There are many other points of interest relating to the titles of the books, the former joining of several books under a single title, and the like, but these we will omit and go on to consider.

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II. The Questions of Authorship. Who wrote the books of the Bible? At first thought this seems to be a question of great importance. We attach much significance to the names of the authors of the books we read. And yet as we think upon this, we see that it is not the author's name which gives value to the book, but the matter which the book contains. Comparatively few of the books of the Bible have the author's name attached, and in a number of instances it is utterly impossible to ascertain who the writer was. But this in no way detracts from the value of the book. The book in such a case stands entirely upon its own merits and borrows nothing from the name of its author. Ancient tradition has come down to us naming an author for each book of the Bible. Modern critical research, however, has in some instances made it clear that the book could not have been written by the one named by tradition. Take, as an example, the books of Samuel. Tradition says that they were written by Samuel himself. But his death is recorded in 1 Sam. 25 : 1 ; and the reference in 1 Sam. 27 : 6, 7, shows that the book was written some time after the division of the kingdom. Of course it is alto-

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gether possible that Samuel left written records which furnished the basis of the most of 1 Samuel, but a later hand must have put the books into their permanent form.

It is not my thought to enter into any extended consideration of the questions of modern criticism respecting the authorship of the books of the Bible. The Old Testament, especially, has been for many years the field of investigation and controversy. Many questions are yet unsettled. The critics are unable to agree among themselves on many points. There is, in some quarters, a reaction at the present time against the extreme radical views of a few years ago. It seems certain that while many traditional views will be given up or modified, the integrity of the Scriptures will remain unimpaired by the work of modern scholars. It matters little whether Moses was the author of the entire Pentateuch, or whether, as seems to be the case, he made use of existing documents. And if some of the psalms popularly supposed to have been written by David are found to have been written by a later hand there will be no loss, but from their new settings there may be a real gain.

But there is another aspect of this ques-

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tion of authorship which should receive attention. I have in mind the number of writers and their variety. The New Testament was written by nine different persons. On account of the composite character of some of the Old Testament books, it is impossible to fix upon any exact number of writers, but there were somewhere about thirty. And these writers represent all classes from the learned and thoroughly cultured to the untrained and those in the humble walks of life. No other book ever grouped the writings of such a diversity of authors and extending over such a long period of time. When we come to the study of the manuscripts and monuments, other matters of interest bearing upon the languages used and the dates of the writings will receive attention.

III. We now pass to the consideration of the Formation of the Canon. The word canon by its derivation means a reed, a cane, and so a measuring rod, a standard. And when applied to the Scriptures it refers to those books which are accepted as sacred, or in other words those which are a standard for doctrine and practice. Many other religious books, aside from those which are found in our Bible, have been written.

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These are in some instances referred to by the biblical writers. For example, in Num. 21 : 14, "The Book of the Wars of the Lord" is mentioned. In 2 Sam. 1 : 18 allusion is made to the "Book of Jasher." 1 Kings 14 : 19, 29 speaks of two books, one "The Chronicles of the Kings of Israel," and the other "The Chronicles of the Kings of Judah." In Jude 14, 15 is found a quotation from the book of Enoch. Then there are the well-known fourteen books of the Apocrypha. There were also the "Epistle of Barnabas," "Shepherd of Hermas," "Epistle of Clement," and "Apocalypse of Peter," and other writings that were more or less valuable because of their religious teachings. The formation of the canon refers to that process by which a separation was made of the different religious books and part of them brought together and recognized as the inspired revelation of God, while others were rejected from the list. At first thought this seems to be a matter of absolutely vital importance. How do we know that there may not have been inspired books left out? And further, and possibly of still more importance, how do we know that there may not be some included that

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ought to have been rejected? But this selective process was not an arbitrary act by some man, or some body of men, as has sometimes been claimed. The work of councils in the matter was rather confirmatory than determinative. The formation of the canon was a growth. Let us first glance at the Old Testament. Among the earlier references to a book may be noted, Gen. 5 : 1, "The book of the generations of Adam." Exod. 17 : 14, Moses is commanded to write for a memorial in a book. Deut. 29 : 21 shows an enlarged idea of the book, now called "The Book of the Law." The disposition made of this book is found in Deut. 31 : 25, 26. It is placed not in but by the Ark of the Covenant, and here evidently is where it was found years afterward by Hilkiah the priest in the reign of Josiah, following a period of apostasy (2 Kings 22 : 8).

Here, then, was the beginning of the formation of the Old Testament canon in this book of the law. Just how much it contained we do not know, but probably the most of what was known during later time as "The Law."

The prophets early began their work, and it would seem that their messages

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were at once written down (1 Sam. 10 : 25). Schools of the prophets were established at a very early date. Samuel is usually credited with the inauguration of this movement (1 Sam. 10 : 5). The common term applied a little later to these groups or schools was "The Sons of the Prophets" (2 Kings 2 : 3, 5). This passage would indicate that there was a school at Bethel and also one at Jericho. Undoubtedly these schools of the prophets preserved with great care the writings and utterances of the prophets. And so there grew up the second great division of the Old Testament, "The Prophets."

The Psalms and Wisdom literature were next in order. Upon the return from the Babylonian captivity the people entered upon a new era of religious life. Idolatry had been left forever behind. The more devout and earnest spirits had returned, and one of their first works was to bring together under Ezra and what is known as the Great Synagogue, those writings which had come to be recognized as an expression of the will of Jehovah. Such is the Jewish tradition respecting the work of Ezra and the Great Synagogue. It is altogether probable, while some re-editing and addi-

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tions may have been made after this period, that this tradition is essentially correct.

When we come to the New Testament we find a somewhat similar process of growth. The tradition that the Apostle John collected the books of the New Testament is without any historic foundation. There is evidence, however, that Paul's writings, at least, were regarded as having a place alongside of the sacred writings in apostolic times (2 Peter 3 : 15, 16). There is abundant evidence that by the middle of the third century the New Testament books, substantially as we have them, were recognized by the churches.

Theophilus of Antioch, who lived about A. D. 170, speaks of the Law, the Prophets, and the Gospels as alike divinely inspired. Irenæus, who was a little earlier, refers to the New Testament writings as the Holy Scriptures. During this early period the church Fathers make many quotations from the Gospels and Epistles, showing that they had the same books which we have. In fact, prominent men began making lists of the books to be received by the churches. Cyril of Jerusalem made a list of New Testament books about 340 A. D. corresponding with our own except that he

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omitted Revelation. Athanasius about twenty years later gave a catalogue corresponding exactly to our New Testament books. Epiphanius in the West about the same time gave the same list except the Epistle to the Hebrews. In A. D. 397 the third General Council of Carthage took up the question and included both Hebrews and Revelation and gave the list of the New Testament books as we have them. From all this it would seem that the early churches preserved the letters written to them by the apostles and gathered the Gospels as they were written, and, under the guidance of the Spirit of God, used these writings in their services and preserved them in times of persecution, and that all these church Fathers and councils did was to approve and recognize what was already an accomplished fact among the Christian communities.

IV. It remains now to speak of the Unity of the Bible. Here is a book made up, as we have seen, of many smaller books from the pens of many authors written under very diverse circumstances and covering a period of nearly two thousand years. It comprises a remarkably varied literature—prose and poetry, history and prophecy, pre-

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cepts, doctrines, parables, highly wrought figures, categorical arguments, biographies, prayers, sermons, letters, in fact almost every form of literary composition. More than this, it was written in different languages, in Hebrew and Greek, some portions in Chaldee, and possibly in Aramaic. And yet for some reason these remarkably diverse writings have been brought together and bound in a single volume. As we have seen, individual councils and churches have had to do with the formation of the canon, but back of these there was a coming together dependent in some measure upon the affinity of these books for each other. A study of these sacred writings as we find them in a single volume discloses a remarkable unity.

This unity is seen in several important particulars which I will briefly note.

1. There is unity, first of all, in the subject-matter. The writers are all dealing with essentially the same great themes. In some instances the light is much clearer than in others, but the same truths run through all. The holiness, majesty, and mercy of God ; the sinfulness, responsibility, and salvability of man ; the culpability, ill-desert, and hatefulness of sin.

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These great themes inwrought into history, biography, ceremonial, and prophecy bind the books of the Bible together in indissoluble bonds.

2. Another factor in this unity may be termed the supplementary character of the different parts of the Bible. Truth is large and many-sided and no one mind grasps it all. In fact, one of the most common sources of error is the partial and one-sided view of things to which humanity is given. Divine revelation, in order to have anything like completeness, must use many minds. Paul was needed to set in clear and imperishable light the great truth of salvation by faith, but James is also needed to prevent the overlooking of the fact that faith without works is dead. Each of the four Gospel writers occupies a different point of view. Matthew magnifies the kingship of Jesus. Mark sees him especially as the servant or worker. Luke presents him as the Son of man and John as the Son of God. Each is needed to supplement the others and complete the whole. Among the prophets we have the stern Elijah, the weeping Jeremiah, and the triumphant Isaiah. The variety among the scriptural writers simply furnishes a more

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complete view of the truth as their varied productions are brought together.

3. This unity is seen in a most striking way when we consider the development or growth of revelation. Two or three illustrations or examples of this must suffice. (1) We may look first at the progress in the revelation respecting man's approach to God. The early Mosaic ritual was simply a kindergarten process. There were first the inspiring scenes at Sinai which filled the people with a sense of awe and reverence. Then there was the tabernacle service. Note the approach: first the great altar of sacrifice, symbolic of sin and its consequences ; then the laver for washing—man must be cleansed ; next the holy place, with its lamps and table of showbread, speaking of light and sustenance from God ; the altar of incense, telling of the beauty of prayer. And so these forms, which appear to us crude and in some respects repellent, were full of instruction during the childhood period of revelation. Then the prophets came with their messages, teachers sent from God to preserve the people from mere ceremonialism, and then later the fullness of the truth came in New Testament times and

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the true spiritual worship supplanted and fulfilled the old.

(2) Closely related to this was the growth of the Messianic idea. The look of the biblical writers was ever a forward one. Their golden age did not lie in the past but was always ahead. At first there were but the dim glimmerings of a coming light. "The seed of the woman shall bruise the serpent's head." Then a promise to Noah and later more fully to Abraham, "In thy seed shall all the nations of the earth be blessed." Later, Moses spoke of the coming prophet, and then the prophets began to have ever increasingly clear visions of the coming of a glorious person until the Jews were filled with an eager expectancy and other peoples had come to share this same longing and confidence.

The Christ came and the New Testament is the record of a most remarkable fulfillment of what was found all through the Old Testament both in its ritual and in its prophecies.

(3) There is this same progress of thought respecting man. There is a gradual emergence of the individual in his worth, possibilities, and destiny. At the same time there is a gradual bringing out of the great

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truth of a comprehensive brotherhood. The opening and closing scenes of the Bible are wonderfully suggestive of the unity which marks the whole.

At the first there is a garden, a picture of primal purity. Heaven lay all around the dwellers in that Eden of supernal beauty. Then came sin and separation from God and the centuries of struggle and suffering. At last a heavenly song was heard, "Peace on earth, good will toward men." And across centuries of conflict and increasing light the seer at last in raptured vision saw a golden city where there was no more death, neither sorrow nor crying nor any more pain ; a city symbolic of perfected society, character tested and purified and heaven and earth again united, and then the curtain falls upon this marvelous book of revelation.

V

Manuscripts and Translations



AS is well known, the art of printing is of comparatively recent date. The first portion of the Bible printed was the Psalms, in 1477. Ten years later the entire Bible appeared.

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How were the Scriptures transmitted before that date ? And what assurance have we that the text, as we have it, agrees with that which was written by the authors themselves ? It is one thousand eight hundred and fifty years since Paul wrote, and it has been about two thousand three hundred and fifty years since the work of Ezra the Scribe. These are long periods, and writing was done upon perishable material and so far as known not a trace of the original manuscripts of the biblical writers is in existence. In fact, as we shall see, the oldest extant manuscripts are far removed from the original writers.

The records state that the Ten Commandments were written upon stone. We know that among other peoples the earliest writings were upon stone and clay tablets. The evidences of this are such well-known instances as the Egyptian inscriptions, the clay tablets of Babylon, and the Moabite and Rosetta Stones.

Papyrus, a kind of paper made from the bark of a reed found in the marshy regions of the Nile, came early into use. Then as the supply of papyrus began to fail, parchment made from the skins of animals was employed. At first both the papyrus and

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the parchment were made into long strips and rolled up for use, but later the book form was adopted. All ancient manuscripts of the Scriptures now extant, are in this latter form.

In the ninth century of our era, a coarse paper was made from rags, and in the twelfth century linen paper came into use.

In our present study we shall take up four topics for our consideration. I. The Making of Manuscripts. II. Existing Manuscripts. III. Important Ancient Translations. IV. The Reliability of our Present Text.

I. Making of Manuscripts. There were two causes which led to the multiplying of copies of the sacred writings. The necessity of replacing copies which were wearing out, and the demand of individuals and synagogues and churches for copies for their own use. At first there seems to have been but a single copy of the Book of the Law preserved by the side of the Ark, and probably, later, other religious writings were similarly guarded. During this time it is likely that no copying was done except such as was necessary to replace worn-out manuscripts. But with the captivity and the rise of synagogue worship there arose a demand for a multiplication of copies,

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so that the different synagogues could be supplied. Then wealthy individuals began procuring copies for their own use. With this increasing demand the Scribes commenced their work, first as copyists, and then as students and expounders of the Scriptures.

There grew up a body of most exacting rules for the government of those who copied the sacred writings. The following are a few of them :

The copy must be made from none but an approved manuscript. The parchment must be made from the skin of a clean animal and prepared for the express purpose by a Jew. The entire roll must be ruled with regular lines, and if so many as three words were written without a line, the entire manuscript was rejected. None but a specially prescribed black ink could be used. The copyist must never trust to memory, he must look at the original before writing each word, and must pronounce it aloud. As often as the name of God occurred, he must purify himself and wash his whole body.

“The lack or redundance of a single letter, the writing of prose as verse or verse as prose or two letters touching each other, spoiled a manuscript.” When a

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copy was completed it was examined and corrected within thirty days, and approved or rejected.

Such were some of the rules adopted to prevent error in the transcribing of the books of the Old Testament. There arose very early through the widespread multiplication of churches, a great demand for copies of the New Testament writings. It is probable that many scribes, converted to Christianity, found ready employment in copying the new writings. At a very early date monasticism arose, and no small part of the work done by those old-time monks, was that of copying the Scriptures, particularly the New Testament. While there seems to have been no severe rules like those just mentioned to control these Christian copyists, still evidence is abundant that they exercised the utmost care.

II. Existing Manuscripts. The sacred Scriptures never seem to have been written to any extent upon anything but perishable material. Aside from the Ten Commandments, there is no intimation that any portion of the Bible was engraved upon stone. Had the writers employed clay tablets and cylinders like those found in the library of ancient Nineveh, we might to-day have the

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very writings of the prophets and apostles. But as we have seen, they used papyrus and parchment, and as a consequence the original manuscripts long since perished, and we have simply the copies of copies.

When we take into account the nature of the material used, and also the fact that during repeated persecutions, direct and persistent efforts were made to destroy completely all of the sacred writings of Jews and Christians, it is remarkable that so many old manuscripts have been preserved. There are over two thousand well-known Hebrew manuscripts of the Old Testament, but many of these are only fragments, and the oldest are not earlier than the tenth century of the Christian era. In fact the very oldest Old Testament Hebrew manuscript bears date A. D. 916. It was found in the Crimea by a noted scholar, A. Firkowitch, and is now in the Imperial Library of St. Petersburg. This is a manuscript of the prophets only. The oldest manuscript of the entire Old Testament is dated A. D. 1010. The Codex Laudianus in the Oxford Library is from the eleventh century.

When we turn to the New Testament we find manuscripts of a much earlier date.

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There are two manuscripts of great value of the fourth century, of which special mention will be made later, ten of the fifth, twenty-four of the sixth, and in all from the period before printing came into use, over three thousand. The earlier New Testament manuscripts were written in Greek. The very earliest were written in large square capital letters and are called uncials, from the word meaning an inch, referring to the size of the letter. A little later a smaller running hand was adopted and the manuscripts written in that are known as cursives.

The two oldest and most valuable Greek manuscripts are the Codex Vaticanus and the Codex Sinaiticus, one named from the place where it is kept, the Vatican, and the other from the place where it was found, Mt. Sinai. It is not known how or when the Codex Vaticanus was brought to the famous Vatican Library. It is probably of Alexandrine origin, although this is not at all certain. But all scholars are agreed that it is a very ancient document. Tregelles believes it may have been in existence as early as A. D. 325, and Scrivener thinks that it is probably the oldest vellum manuscript in existence, while Westcott and

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Hort are disposed to give it the first place. This manuscript is bound in red morocco and its leaves are a thin delicate vellum or parchment of ten and a half by ten inches. It contains nearly all of the New Testament. Until recent years it was guarded with such extreme care that scholars were able to gain no satisfactory access to it. But Pope Leo XIII. pursued a very different course from that of his predecessors, and permitted a phototype facsimile to be made, and now these may be found in many of the libraries of Europe and America. The pope himself presented a magnificent copy to the directors of the World's Fair in Chicago, and it was on exhibition there.

The story of the finding and obtaining of the Codex Sinaiticus reads almost like a romance. The famous German scholar, Tischendorf, in his search for ancient manuscripts, found it in the Convent of St. Catharine at the base of Mt. Sinai. When discovered it was in a waste basket and would soon have been burned. The monks were unable to read it, and had no idea of its value. But noting Tischendorf's surprise and delight at finding it, they took it from him, and it was not until persistent and dis-

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couraging efforts, running through fourteen years, that he was able, through the Russian government, to secure it and open its treasures to the world. This manuscript contains the entire New Testament and the text is in excellent condition. The leaves are three hundred and forty-six and a half in number and are thirteen and a half by fourteen inches. Fac-similes have been extensively made. The original is now preserved in St. Petersburg. Scholars are not agreed as to the relative value of these two manuscripts, but both are of great value and are in substantial agreement.

The ten manuscripts of the next century are of great interest and value ; especially is this true of two of them, the Codex Alexandrinus which is preserved in the British Museum, and the Codex Ephraemi in the National Library at Paris. The former was presented to Charles I. in 1628 by Cyril Lucar, Patriarch of Constantinople. It is somewhat fragmentary, but of great value.

The Ephraem Codex is a palimpsest, that is, it was originally a copy of the Scriptures, but as parchment was scarce the first writing was in a measure erased and the sermons of Ephraem of Edessa were written over the old writing. There are many of

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these palimpsests and, of course, they are read with great difficulty. But we will not attempt a discussion of any of these manuscripts. It ought to be said, however, before dismissing this part of our subject, that the biblical manuscripts are much more abundant, and older than those of any other writings.

There is no complete copy of Homer earlier than the thirteenth century of our era, though there are fragments from an earlier date. Of Herodotus the earliest manuscript is the ninth century, and of Plato the oldest is about the same date. One copy of Virgil is as early as the fourth century. It is evident at once that the copies of the sacred Scriptures were far more widely made and more carefully preserved than those of any other writings. At the same time, efforts for their destruction were put forth which were unknown in the case of the other ancient manuscripts.

III. We come now to the early translations. The Jews had a strong prejudice against the translating of their sacred writings into other languages. Before the Babylonian captivity, the Aramaic language began to find its way into Palestine, and after that event it became the language of the

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people. Still the Hebrew continued to be the religious language, and to some extent must have been understood by the people. It will be recalled, however, that when Nehemiah had the law read in the presence of all the people, we are told, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8 : 8).

For hundreds of years the Aramaic was the language of common intercourse among the people of Palestine. The reading of the Scriptures in the synagogues was accompanied with oral translations, and these as prejudice wore away were gradually reduced to writing in what is known as the Targums. But these are not exact translations, but rather paraphrases and explanations. The Talmud is a wearisome mass of notes and comments upon the Targums.

The Samaritan version, while not a translation, should be mentioned here. The Samaritans were a mixed people occupying the territory made partially vacant by the carrying away to Babylon of the northern kingdom, the kingdom of Israel. The Jews would have no dealings with this mongrel people. But there was Israelitish influence sufficient among them to in some degree

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control their religion, and probably about 500 B. C. they secured a copy of the law, which they preserved with utmost care, and this constitutes the basis of what is known as the Samaritan version.

The Septuagint, the famous Greek translation of the entire Old Testament, was made at Alexandria, in Africa. It has been somewhat difficult to fix with precision, the date of this translation. It seems certain, however, that it was begun about 275 B. C. during the reign of Ptolemy Philadelphus, and that it was completed not later than 130 B. C. As the Greek language had spread all over northern Africa and western Asia, at the time of Christ this version of the Scriptures had come into very general use among the Jews. Of the three hundred and fifty quotations in the New Testament from the Old, three hundred of them seem to have been from the Septuagint.

One other ancient translation of the Old Testament, and part of the New, is the Syriac, or Peshito, made, it is supposed, in the second century of the Christian era.

Other early translations are the Latin Vulgate, of the Old and New Testament, made by Jerome in the fourth century, and the Arabic, made in the tenth century.

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There are also early Egyptian, Armenian, Persian, and Ethiopic translations. I shall not attempt to speak of the hundreds of translations of later times.

IV. With this hurried survey of the manuscripts and translations, we are brought to the question of the accuracy of the biblical text as we now have it. When we remember that the oldest extant Hebrew manuscript of the Old Testament was made about nine hundred years, and the earliest New Testament manuscript about three hundred years after Christ, we may well ask, What assurance have we that these in any accurate way represent the thoughts of the original writers ?

It is a ready solution of the whole question to say that God, who inspired the original writers, has carefully supervised the transmission of their messages down through the ages. There is undoubtedly some truth in this claim, yet in existing manuscripts there is a great variety of readings. It is true that the great bulk of these variations have to do with insignificant details, but there are some which touch upon vital doctrines. For example, in 1 John 5 : 7 we read : " There are three that bear record in heaven, the Father, the Word and

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the Holy Ghost : and these three are one." But this statement is not found at all in the oldest and best manuscripts. Another striking instance is found in the closing chapter of the book of Mark. The two oldest Greek manuscripts close with the eighth verse and so do not contain the oft-quoted command, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved and he that believeth not shall be damned." And yet when all these variations have been carefully noted, it still remains true that there is remarkable agreement throughout these many manuscripts.

Let me call attention to several important matters which help to inspire confidence in the substantial accuracy of the text of Scripture as we have it.

1. The great care exercised by the copyists. As we have already seen the Jewish scribes were hedged about by the most exacting regulations in making their copies of the Scriptures. They believed in the extreme sacredness of these writings and thus had every incentive to the utmost care in their work. It is a fact worthy of note, that while the Hebrew manuscripts are all of a comparatively late date, there is a

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striking agreement among them. While the copying of the New Testament writings was a little freer than that of the Old, still great care was exercised, as is evident from the character of the best manuscripts.

2. Another consideration is that these old manuscripts come from different sources. The bearing of this upon the form of the original text is at once apparent. For example, two copies are made of an original text, one copy goes to Egypt, the other to Palestine and each becomes the basis of other copies. In later years manuscripts are found, one comes down the Alexandrian stream of copying, the other the Palestinian. It is at once apparent that the agreements in these later manuscripts undoubtedly represent the original text. So that while manuscripts may be several hundred years removed from the original, it may be a comparatively easy matter to restore the text from which they came.

(3) Another source of great help is the ancient translations and versions. While we have no Hebrew manuscript of the Old Testament earlier than the tenth century A. D., we do have the Septuagint, a translation made some two hundred years before the Christian era, and good Greek manu-

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scripts of this translation from the fourth century have come down to us. The Seventy, or whoever made this translation, must have had Hebrew manuscripts of a very early date before them. So that this version becomes of great service in seeking the original Hebrew text. The Samaritan version of the Pentateuch, made probably 500 B. C., and possibly earlier, though corrupted by Samaritan ideas, is of no small value.

The Peshito or Syriac translation of the Old and part of the New Testament, made in the second century, the Old Testament probably earlier, is of great aid in getting back to the original text. But I will not pursue this thought farther. It may be well to state, however, that the helps for the restoration of the original text of the Bible are immeasurably greater and more satisfactory than those found in the case of any other ancient writings.

Then to all this must be added the fact that men of peculiar genius for this kind of work have during the past fifty or seventy-five years given an almost incredible amount of painstaking, unwearied, and enthusiastic labor to textual criticism. The Germans, Lachmann and Tischendorf ; the

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Englishmen, Tregelles and Scrivener, and the American, Ezra Abbott, during the century just closed, earned for themselves in this department of investigation immortal fame among biblical scholars and rendered to the church a service of immeasurable value. Their work has greatly strengthened confidence in the genuineness and authenticity of the books of the Bible. The work is not yet completed ; new discoveries continue to be made and many questions are still unsettled, but theories are giving way before facts, and the text of the Scriptures, as it came from the hand of the inspired writers, is becoming more and more fully established.

VI

Light from Ancient Monuments and Documents



THE Bible claims to be history. It begins with the creation, passes over the early centuries very rapidly with no attempt at fullness of statement, comes down to the history of Israel, which is more in detail and yet in a measure fragmentary, has a long break of about four hundred years between the Old and

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New Testaments, and then records the eventful scenes connected with the work of Jesus Christ and the founding of the Christian church.

But the Hebrews were only a single people, other nations and peoples touched them on every side; in fact their little country was in the very highway of the mighty civilizations of the past. The biblical record has many references to these surrounding nations. There were tradings, alliances, wars, rebellions, and captivities. Time was when the historicity of many portions of the Old Testament was questioned and confirmation was wanting. But the work of the past century, and especially the latter half of it, in the discoveries in the ruins of ancient cities, has thrown much light upon biblical matters. Egypt and Assyria, the valleys of the Nile and of the Euphrates, have yielded buried treasures which have opened long-forgotten centuries and made us well acquainted with the customs, governments, and peoples of the long ago. Volumes have been published detailing these discoveries and the names of Botta, Layard, Rawlinson, Smith, and others have become household words through their work in this wonderful field of investigation.

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In our study at this time we shall consider the three following topics : I. A general survey of these extra biblical sources of knowledge of ancient peoples. II. Important references to Old Testament statements. III. Some direct allusions to New Testament matters by these outside records.

I. First, then, a general survey. The sources of knowledge with which we are here concerned, are inscriptions and writings of various kinds on monuments, utensils, coins, stones, and clay tablets. Then later there are the writings of the old historians, Berosus, Herodotus, Josephus, Pliny, Eusebius, and a few others. It will not be necessary to make any general study of the work of these historians. Brief statements will be made concerning them as occasion arises to quote from their writings.

In Egypt, records of the ancient dynasties reaching back nearly five thousand years B. C. have been discovered. It is no longer a question whether the art of writing was known in the days of Moses, for here is evidence of a flourishing civilization reaching back as far before Moses as we are after him. That is, if we journey back the course of time to Moses we have only gone half-way to the beginnings of

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Egyptian civilization as disclosed by these recent discoveries.

The valleys of the Tigris and the Euphrates, in Central Western Asia, were the seat of another equally ancient civilization. In 1842 the Frenchman, Botta, discovered in the remains of ancient Nineveh the palace of Sargon II., who flourished 722-705 B. C. This was a most magnificent palace, covering an area of more than twenty-five acres. It abounded in inscriptions and antiquities of great value.

A few years later the Englishman, Layard, began excavations at Nimroud, some twenty or thirty miles south of Nineveh, and here discovered the remains of the palace of Asurnazirpal, who reigned 884-860 B. C. The British Museum was wonderfully enriched by what he found. A little later Layard unearthed another palace which proved to be that of the famous Sennacherib, the king of Assyria, who reigned 705-681 B. C. Byron speaks of him in the well-known lines :

The Assyrian came down like a wolf on the fold,
His cohorts all gleaming with silver and gold.

But in many respects the most remarkable discovery of all was that made by

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another Englishman, George Smith, in 1872. I refer to the library at Nineveh, of thirty thousand tablets and cylinders, collected by Asurbanipal, the Sardanapalus of Greek history, who reigned 668-626 B. C. A volume would be inadequate to describe this wonderful library. The tablets and cylinders are of clay written upon while soft, in what is known as the cuneiform characters, and then baked and placed in this library to be preserved thousands of years. These tablets deal with all kinds of subjects, commercial, political, social, and religious. Important discoveries have also been made in Arabia, in Syria, and in Palestine.

I must not leave this part of my subject without speaking briefly of several most remarkable stones which have wonderfully helped in opening up these ancient storehouses of information. In 1799 there was accidentally discovered, in excavating near the mouth of the Nile, what is known as the Rosetta Stone, named after the place near which it was found. This stone is black granite, three feet nine inches in height, two feet four and a half inches in width, and eleven inches thick, and is now in the British Museum. The inscription upon this

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stone is written in three languages. The upper portion is old Egyptian and written in the very ancient hieroglyphics ; the central portion is later Egyptian written in a kind of running hand, while the lower part is written in Greek. It was set up by Ptolemy Epiphanes in the year 195 B. C. This stone with its three-fold inscription furnished a key to the ancient hieroglyphic inscriptions found everywhere in Egypt.

What the Rosetta Stone was for Egypt, the Behistun Rock was for Assyria. This was discovered by Rawlinson in 1835. It is near the ruins of ancient Behistun, in Persia. This rock is the polished side of a precipitous cliff, some three hundred feet from the base, and is reached with very great difficulty. The inscriptions ordered cut by Darius I., king of Persia, about 515 B. C., are in three languages, and while they are all in the cuneiform characters, they made possible the mastery of this most difficult kind of writing.

The Moabite Stone to which I shall have occasion to refer later, was found by a missionary by the name of Klein, in 1868, at Dibon, just east of the Dead Sea. This is about the size of the Rosetta Stone, and contains the record of the doings of Mesha,

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the king of Moab, in which are many allusions to biblical persons and places. But this must suffice for these more general matters.

II. We come now to consider some of the more important references in these ancient records to Old Testament statements.

In the old Nineveh library is found a tablet, somewhat broken and defective, containing an account of the creation which has some points of striking similarity to the record in Genesis. There is also a very remarkable deluge tablet which in very many particulars agrees with the biblical account. But to stop for a discussion of these would leave no time for other matters more directly in line with our present investigation.

In considering the bearing of these outside records upon Old Testament accounts we will note :

1. The general setting of Old Testament history. The Old Testament record brings clearly to the front the existence of certain prominent nations. When Abraham came into Egypt he found a great and prosperous nation. The records of the monuments as we have seen bear testimony to the greatness of this people, not only at this date

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but for centuries before. Every biblical allusion to the great powers of the East brings into prominence Assyria. Mighty kings loom up in the biblical narrative from this Eastern world. The existence of these great monarchs is abundantly confirmed by the testimony of the monuments. Time was when it was thought that the biblical description of Nineveh was extravagant and unreliable, but modern research has found the remains of a city of splendid proportions and magnificent structures.

As the varying relations between Egypt and Syria and Assyria are learned from these exhumed records and deciphered monuments, a flood of light is thrown upon many chapters in Israel's history. Take a single illustration. The reign of Jeroboam II. as given in the Scriptures was a brilliant one. He greatly extended his kingdom. He conquered the king of Syria and captured Damascus and Hamath. How do we account for this wonderful success, and that while pushing so far east he was undisturbed by the Assyrians? The ancient records inform us that under the Assyrian monarch, Ramman-nirari III., Syria had been crushed and so was rendered a comparatively easy conquest for Jeroboam II.

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At the same time the Assyrian kings who followed this conqueror were weak, and during these years of Jeroboam's glory Assyria was completely withdrawn from the West, being absorbed with matters at home. This is but one instance among very many where the biblical narrative is wonderfully illumined by light from the monuments.

These discoveries too, have contributed immeasurably to the locating of places named in the Bible, so that biblical geography has been practically reconstructed. Biblical chronology, always perplexing and uncertain, owing to the fragmentary character of the scriptural records, has had many points cleared up by recent discoveries.

2. But it is time to note a few specially interesting specific cases where these non-biblical narratives touch the Bible records.

(1) In Gen. 11 : 28, 32 we learn that Abraham came from Ur of the Chaldees and stopped on his way to Canaan at Haran. On the west bank of the Euphrates, near the head of the Persian Gulf, there are the ruins of an ancient city. Here on the bricks of the oldest temple is found the name "Hur of Khaldi." Another interesting fact disclosed is that Ur was

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presided over by the moon god, Sin, and that this same god was the patron deity of Haran, or Harran, where Abraham's family stopped and where his father, Terah, died. It was natural that this stop should have been made among worshipers of the god whom they had served in their old home at Ur.

Another item of interest from the remains of this old city is that among the kings mentioned in the war waged against Sodom by the combined forces of the East, referred to in Gen. 14, several of their names have been found in these old records. The name Chedorlaomer, king of Elam, who was very prominent in this war, is found to be composed of two Elamitic words, Kadur, the general name for their ruler, and Logamar, the name of a deity of Elam.

(2) But leaving those more remote times we come down to the going of the Israelites into Egypt, their sojourn there, and their deliverance. We must remember that they were but a comparatively small tribe and that they would cut but a very insignificant figure in the history of the mighty Egyptian nation and would receive practically no mention upon the tablets recording the achievements of great kings.

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The cordial reception of the Israelites by Pharaoh and their establishment in one of the best sections of Egypt was largely due to Joseph's popularity and power. But added light is thrown upon this when we learn from the monuments that at this time the eighteenth dynasty, known as the Hyksos Dynasty, was ruling in Egypt. This ruling house seems to have been Semitic and thus closely akin to the Hebrews. This explains why Joseph was received with such favor and also why Jacob and his sons were so generously dealt with. Later "a king arose who knew not Joseph" and the monuments show that an Egyptian dynasty came into authority again.

Rameses II., whose mummy was discovered a few years ago, was the Pharaoh of the oppression. During this period we are told in *Exod. i : 11*, "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." One of these treasure cities, Pitum, has been unearthed and the very divisions of the buildings into brick bins for the grain are still to be seen. And a very interesting fact is that some of those

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old sun-dried bricks are made without straw, suggesting the hard service when the Hebrew slaves were no longer given straw for the making of their bricks. Menepthah II. who succeeded Rameses has left a "victorious hymn" in which the Israelites are mentioned by name.

Manetho, an Egyptian historian, who wrote about 300 B. C., mentions a race of leprous slaves who opposed and despised the gods and used in sacrifice the sacred animals of Egypt, whose leader was Moses. and who were finally expelled from Egypt and driven as far north as Syria, where they formed a nation. Manetho's account is made as creditable as possible for the Egyptians and yet the essential features of Israel's bondage and departure from Egypt are there.

(3) During the period of the kings of Israel and Judah the references upon the monuments become very numerous. We can note only a few of these. In 2 Chron. 12 : 2, 3, 4 we are told that Shishak, king of Egypt, came up against Jerusalem "and he took the fenced cities which pertained to Judah." On the wall of the temple of Amun at Karnak is the record of Shishak's campaign. Among the cities named as

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conquered by him are Gaza, Aijalon, Gibeon, also Judah-Melech, and as Melech means king this is supposed to refer to the capital of Judah, Jerusalem. Extended records of the conquests of Shalmaneser II. have been discovered. In these the names of Ahab, Jehu, and Omri, kings of Israel, are mentioned. And upon the black obelisk found at Nimroud by Layard processions of Jews are represented paying tribute to Shalmaneser II. All fits exactly into the Scripture records.

Tiglath-pileser, another famous Assyrian monarch, is mentioned in 2 Kings 15 : 29 : "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." The unearthed records of this old Assyrian conqueror recount his Western conquests and mention by name Menahem, Pekah, and Hoshea, kings of Israel, and Azariah and Ahaz of the southern kingdom.

Allusion has been made to the Moabite Stone. This was set up by Mesha, the king of Moab. A full account of his relation to Israel is found in 2 Kings 3 : 4-27.

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This Moabite Stone tells of the tribute paid to Omri, king of Israel, and of the revolt of the king of Moab against this oppression. Among familiar names found upon this stone are Nebo, Sharon, Omri, Israel, Dibon, Cheosh, and Jehovah. It is a very striking confirmation of the Scripture narrative.

The accounts of Sennacherib's campaigns are full of interest. He made two invasions of Palestine. He was successful in the first and the Assyrian records read: "And because Hezekiah, King of Judah, would not submit to my yoke, I came up against him and by force of arms and by the might of my power I took forty of his strong fenced cities, and of the smaller towns which were scattered about I took and plundered a great multitude." The biblical account of this is found in 2 Kings 18 : 13 and reads, "Now in the fourteenth year of King Hezekiah did Sennacherib, king of Assyria, come up against the fenced cities of Judah and took them."

In the second invasion by this same king the Scriptures declare (2 Kings 19 : 35), "The angel of the Lord went out and smote in the camp of the Assyrians a hundred fourscore and five thousand." Herodotus, the Greek historian, who was born

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484 B. C., gives an account of a strange discomfiture of this army of Sennacherib. He does not, it is true, ascribe this to God, but relates how they were in a remarkable manner compelled to give up the assault upon the Jews. Josephus speaks of this and quotes from Berosus to the effect that a fearful pestilence struck this army and one hundred and eighty-five thousand died in one night.

It was at one time urged that the casting of the Hebrew children into the fiery furnace and of Daniel into the lions' den by the King of Babylon was entirely out of harmony with the customs and civilization of the enlightened Babylonians. But in the annals of Asurbanipal, who reigned a few years before Nebuchadnezzar, there is the following: "I ordered Saulmugina, my rebellious brother, who made war with me, to be cast into a fiery burning furnace." He destroyed many of his brother's followers in the same manner, and of others he says, "The rest of the people I threw alive among the bulls and the lions as Sennacherib, my grandfather, used to throw them"; and further, among the ruins has been found a sculptured lion standing over the prostrate form of a man, and, curious

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enough, this lion is muzzled, suggesting at least the deliverance of Daniel when the angel of the Lord "shut the lion's mouth" (Dan. 6 : 22).

III. But we cannot linger longer upon this mass of material throwing light upon the Old Testament records, and can take time for only a very brief consideration of the New Testament period. Of course when we come to the New Testament we have reached comparatively recent times and historical matter becomes more abundant. Were there time we would note how the New Testament allusions to customs, political matters, and rulers ; to commerce, to cities, and to countries are in striking harmony with facts as gleaned from other sources. It is an easy matter too to trace a succession of Christian writers from apostolic times. But I will take time simply to give a few quotations from a few early historians who make direct reference to Christianity.

Tacitus was born A. D. 15 and was therefore a young man at the time of the crucifixion. In his annals the following interesting statement is found. Referring to the fact that Nero himself was believed to have set fire to Rome, Tacitus declares,

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“In order, therefore, to put a stop to the report, he laid the guilt and inflicted the sorest punishments upon a set of people who were holden in abhorrence for their crimes and called, by the vulgar, Christians. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate.” He then describes in detail the horrible persecutions which they suffered and refers to the “vast multitude” that was convicted.

Suetonius, a contemporary of Tacitus, makes brief allusions to this same persecution by Nero: “The Christians were punished, a set of men of a new and mischievous superstition.”

Pliny was governor in Bithynia, Asia Minor, A. D. 100. He wrote to Trajan, the emperor, for instructions.

His letter is an extended one and a single extract will show its character: “It is my custom, sir, to refer to you all things about which I am in doubt. For who is more capable of directing my hesitancy or instructing my ignorance? I have never been present at any of the trials of the Christians, consequently I do not know the nature of their crimes. . . They declared that the whole of their guilt or their error

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was that they were accustomed to assemble on a stated day before it was light and sing in concert a hymn of praise to Christ, as God, and to bind themselves by an oath, not for the perpetration of any wickedness, but that they would not commit any theft, robbery, or adultery, nor violate their word, nor refuse when called upon to restore anything committed to their trust." Pliny sets forth at length his method of dealing with these persons, who were very numerous, and seeks Trajan's advice. This is all very interesting when we remember that this is the Asia Minor where Paul did much work and established many churches.

The famous passage in Josephus, the Jewish writer, also of the first century, A. D., reads, "Now there was about this time Jesus, a wise man—if it be lawful to call him a man—for he was a doer of wonderful works and a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, as the

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divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, is not extinct at this day."

The genuineness of this passage has been much disputed, but such authorities as Burton, Paley, and Rawlinson accept it as genuine.

But we cannot now pursue this investigation further. The work of exploration and discovery still goes on. Many ruins of ancient cities await the work of the excavator and the archæologist, and will undoubtedly add greatly to the knowledge already obtained.

Not all the discoveries from these ancient monuments have accorded with the current understanding of the Scriptures. Some perplexing questions have been raised and some problems await further light from this remote past. But on the whole the position of the Bible has been greatly strengthened by the records from these long buried cities.

I cannot do better than to close with the final words of Doctor Price's admirable volume, "The Monuments and the Old Testament," to which I am greatly indebted. He says, "Our Old Testament

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has become a marvelously new Old Testament. Many of its transformers were peoples whose ambitions were coequal with the abode of man, whose policy was 'might establishes right,' and whose interests were supremely selfish. These nations formed the background of Israel's life and gave it many a tint, many a shade, and spots of darkest dye. But their records, chiseled in adamantine volumes, stamped in perishable clay, painted in the darkness of the tombs, or cut on mountain-side, bring impartial, unimpeachable and conclusive proof of the veracity of the Old Testament."

VII

The Bible and Modern Science

T is not my purpose to consider the conflicts or the agreements between science and religion. My theme is not religion and modern science but the Bible and Modern Science. Many things have been done by religionists, and in the name of religion, for which the Bible was in no way responsible, just as, on the other hand, many things have been claimed and done in the name of science, for which true

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science was not responsible. I desire not to review past controversies and misunderstandings, but to study present conditions and tendencies. I shall call attention first to the great lines of agreement between the Bible and modern science, and secondly to the points, or supposed points, of disagreement.

I. The Important Lines of Agreement. It is a most significant fact that modern science belongs exclusively to those nations which have made the most of the Bible. There is practically no science where there is no Bible. If the Bible has been the bitter and uncompromising foe to science which some claim, it is very remarkable that only those nations which have had this enemy of progress to contend with, are the ones that have made any scientific progress.

The fact is the points of agreement between the Bible and modern science are very marked and call for careful consideration. These agreements are such as to indicate clearly that these forces are not enemies, but allies in the work of human advancement. But this will become more apparent by noting in detail what these points of agreement are.

1. We may speak first of the spirit of the

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Bible and of science. I do not now refer to the spirit of intolerance that has often characterized religion nor to the spirit of arrogance which has frequently assumed the name of science, but to the spirit that belongs to the Bible and to true science.

(1) It is the spirit of seriousness. The Bible is an intensely serious book. There are many notes of triumph and of joy, of confidence and hope, and yet all through there is a tone of great gravity. So it always is with the truly scientific man. The spirit of levity and superficiality, of trifling and carelessness is unknown to him.

(2) Then there is the spirit of confidence and of faith. The Bible portrays sin in all of its awful blackness and faces squarely the dark side of life, and yet it is full of encouragement and hopefulness. It is not pessimistic. Science has sometimes been sunken in the mire of materialism and been filled with gloom. There was a strong tendency in this direction a quarter of a century ago, but a far more hopeful spirit dominates science to-day. There is among scientific men a confidence in the reality of truth, and in its immeasurable value to humanity. And science unites with the Bible in seeing a future of blessing ahead.

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(3) Again, there is the spirit of liberty. Modern science teaches freedom, individual liberty, the right and duty of every man to think for himself. The Bible teaching culminates in Jesus Christ. He laid peculiar emphasis upon the liberty of conscience. He called his followers disciples. He said, "Go ye and make disciples," make learners, "of all nations." He came not to put fetters on men but to set captives free. The past has had so much ecclesiasticism and sectarianism, so much creed making and creed enforcing that the spirit of liberty and tolerance and charity which belongs to the Bible has often been lost sight of. But with the better understanding of the Bible its spirit of liberty is being infused into every department of life, and is contributing in no small degree to the progress of science itself.

2. Another vital point of agreement between the Bible and modern science has to do with God.

Two sublime thoughts are brought out in the Bible respecting God. These constitute the very essence of scriptural teaching. God is an infinite, intelligent personality, back of all things and the source of all things ; and also God is in all things, an

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ever-present, directing, all-pervading power. If we had the time it would be an easy matter to show from a study of the Scriptures how wonderfully these two thoughts fill the Bible. "In the beginning God," is the sublime opening, and "in him we live and move and have our being" is a brief summary of the whole.

Science has sometimes been atheistic, finding no God anywhere. It has been deistic, recognizing a remote or absentee God ruling all things by self-acting laws and secondary causes. It has tended toward pantheism, identifying God with the universe. It has been agnostic, claiming that God and spiritual existence, if such things there are, are utterly unknown and unknowable. But these have been but passing phases of thought as men have struggled with the great problems of the universe, until to-day science is more and more positively asserting that back of all things there is an intelligent, omnipotent God. And with this, great emphasis is being laid upon the immanence of God. The universe is filled with him. He lives in every part of creation. Herbert Spencer concludes that there is an "Infinite and eternal energy from which all things pro-

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ceed." And the younger scientists are saying, "This is God, and he is over all things and in all things."

The science of the twentieth century will break loose from the shackles of materialism and agnosticism and come into harmony with the great underlying conception of God found in the Bible.

3. But when we come to man the points of agreement are equally marked. There are two central thoughts in the Bible respecting man. (1) He is at the head of creation. Ps. 8 : 5, 6, in the Revised version reads, "For thou hast made him but little lower than God, and crownest him with glory and honor." And Gen. 1 : 28 sets forth man's supremacy : "Have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth." And of his creation it is declared, "And God created man in his own image, in the image of God created he him" (Gen. 1 : 27). The biblical treatment of man throughout is in perfect harmony with this conception of his exalted character.

(2) But another thought equally prominent is that in his present condition man is imperfect and needs renewing and develop-

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ing. The Bible is full of the thought of man's salvation, salvation not primarily nor chiefly in the sense of saving him from some future punishment, but a salvation that means the present realization of his true capabilities, the overcoming of existing limitations, and the attainment here and now of the higher possibilities of life.

We turn now to the teachings of modern science and find these two thoughts respecting man central. Man is at the head of the existing orders of beings. Evolution has found its culmination and consummation in man. He is the end toward which the long ages preceding his appearance were ever tending. Professor Fiske, referring to Darwin, says: "According to Darwinism the creation of man is still the goal toward which nature tended from the beginning." Modern science instead of belittling man, and making him a mere atom tossed helplessly about by the mighty forces of the universe, finds in him the meaning and purpose of these forces.

And more than this, science is teaching that the supreme work of nature now is the perfecting of man. Let me quote again from Professor Fiske: "Thus in the long series of organic beings, man is the last;

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the cosmic process having once evolved this masterpiece, could thenceforth do nothing better than to perfect him." Or take the following from Professor Le Conte : " As the material evolution of nature found its goal, its completion, and its significance in man, so must man enter at once upon a higher spiritual evolution to find its goal and completion and its significance in the ideal man, the divine man." Thus the Bible and science are in agreement upon these two fundamental thoughts : man is at the head of creation ; and the supreme work now is the spiritual, or higher development and perfecting of man.

Did space permit, it would be interesting to note the bearing of the teachings of modern science upon the biblical teachings respecting life after death, the coming age, the new birth, Jesus Christ, human responsibility, and sin.¹

It is encouraging and inspiring to observe how, as biblical interpreters come out from under the power of traditionalism, and scientists free themselves from the fetters of materialism, they are more and more coming together upon all the great vital

¹ The author has written somewhat fully upon these and other related topics in his book entitled, " Evolution and Man ; Here and Hereafter."

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questions that relate to God, to man, and to eternity.

II. But we must not leave this subject without considering some of the points of disagreement, or, at least, supposed disagreement, between the Bible and modern science.

It is very easy to claim too much respecting the harmony between the Bible and science. There are points at which the adjustment is not complete. To what extent this is due to imperfect knowledge in science and erroneous interpretations of the Scriptures, the future will disclose. These disagreements or lack of adjustments center at three or four points. If the difficulties here can be overcome, the minor questions of the deluge, the tower of Babel, Jonah, and the like, need cause no trouble.

I. The first of these vital matters is the creation. It is believed by some that there is a radical and irreconcilable difference between the teachings of the Bible and of modern science upon this question. If science teaches that God is not the direct and efficient cause in creation, there is such disagreement; for the Bible does thus exalt God. On the other hand, if the Bible teaches that God, working from without,

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like a mechanic, did in six days of twenty-four hours each, create all things, then there is hopeless lack of harmony with science, which teaches beyond question, that unnumbered ages were consumed in producing the world and its varied orders of life.

But modern science does not leave God out. Haeckel may do this; Herbert Spencer may not find a personal Deity, though he does believe in an "an infinite and eternal energy from which all things proceed"; Tyndall may for a time have believed in "the promise and potency of all things in matter"; yet this materialistic phase of thought is passing away and science is becoming thoroughly theistic.

Evolution is not the result of the interaction of blind forces, but the method by which the infinite God is finding expression. Evolution is everywhere accepted in scientific circles. But it is becoming apparent that evolution, a change involving progress and continuity, is possible only as there is a continuous incoming of energy from the infinite Source. All great forward movements in the evolutionary process, the incoming of life, the production of variations leading to species, the various gradations of life up to moral and self-conscious being,

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are the result of the increased inflow into existing channels of the inexhaustible divine energy.

Such in brief is theistic evolution. Turning now to the Bible account of creation what are the essential facts? God, the source of all things; and God, the immanent cause of every stage of the process. Again there is progressive change in the scriptural record from disorganization and chaos up to the creation of man; and this change is from the lowest forms of life to the highest, following essentially the same order as that revealed by scientific investigation. There are great epochs, or ages, of progress revealed by geology. Six of these are usually recognized. The Azoic, or the period of no life; the Primordial, the lowest forms of life; the Primary, the age of fishes; the Secondary, the age of reptiles; the Tertiary, the age of mammals; and the Quarternary, the age of man.

If the Bible days of creation are long periods, then the disagreements between the Bible and science relative to creation have practically disappeared. Conclusive reasons for believing that they are such, are briefly as follows:

(1) The Scripture use of the word day.

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In Gen. 2 : 4, referring to this very work of creation, the entire creative period is called a day : "In the day that the Lord made the earth and the heavens." Other passages are numerous, a few will suffice : Job 18 : 20 ; Ps. 95 : 8 ; Isa. 2 : 11, 12 ; 2 Cor. 6 : 2 ; 2 Peter 3 : 8.

(2) The sun is not mentioned as marking the passage or division of time until the fourth day, and then this seems to have been only a portion of that day's work. Had the writer had in mind days of twenty-four hours each, marked off by the sun, and this narrative been based upon that, the sun would undoubtedly have found place at the beginning of the account.

(3) An important argument is adduced from the Sabbath. It is urged that this whole creation scheme in Genesis is designed to enforce the Sabbath observance (Exod. 20 : 11). It is claimed that everything hinges upon these days being ordinary days of twenty-four hours each, and that the moment they are regarded as long periods the argument for Sabbath observance breaks down. But here is an important fact. God has rested from the work of creation so far as this world is concerned, since the culmination of creation

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in man. The Bible has no hint of his resuming his work. No new and higher order has been produced, and so far as science has been able to make out, no new species. There has been progress and development, but in an important sense rest from creation.

So then God's rest day was not twenty-four hours, but a great period, and reasonable inference is that the other days were also long periods. This in no way interferes with the Sabbath law of six days of labor, followed by a day of rest. But I need not follow this further. A larger view of science and the Bible is seeing not disagreement, but harmony in their teaching in reference to creation.

2. The antiquity of man furnishes another point where the Bible and science have been thought to be entirely out of harmony. Many prominent scientists believe that man has existed upon this globe for hundreds of thousands of years. Evidences satisfactory to some have been found of the work of man before the glacial period. On the other hand it has been supposed that the Bible places the creation of man at four thousand years B. C. Here certainly is a very marked disagreement.

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Professor Winchell, a few years ago, sought to overcome the difficulty by insisting that Adam was not the first man, and his interesting work on "Pre-Adamites" had a wide reading. But it is probable that if agreement be found between the Bible and science in this matter, it will be along another line.

Evolutionists are noting the fact that there is a marked acceleration in the forces of progress as the ages advance ; for example, Haeckel has shown that the primary epoch was fourteen times as long as the tertiary epoch. Evolution during the period since the appearance of man, has been vastly more rapid than before. Hence it is a great mistake to estimate these later periods by the slow progress of paleontological times. Then too, the data upon which the great antiquity of man is predicated are so uncertain that many scientists are disposed to discredit the figures confidently brought forward by some. Science is far from having yet settled this question. Then too, biblical scholars are recognizing more fully the fact that there are great breaks in the biblical narrative, and that it is utterly impossible to fix, from scriptural data, the time when man first appeared

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upon the earth. It is evidently much farther back than the date assigned by Archbishop Usher. So here we have, not a contradiction between the Bible and modern science, but an unsettled condition which must await further investigation on the part of scientists and Bible students.

3. Another point of disagreement has been found in the fall of man. Most scientists have seen no place in any evolutionary scheme for any fall comparable to that described in the third chapter of Genesis. Prof. Charles Morris declares: "The doctrine of a fall is absolutely without warrant outside the pages of Genesis." It is urged that instead of a fall there has been a gradual rising from the lowest stages of barbarism to civilization as seen to-day. Man possesses freedom of will; no scientist, but the materialist, denies this. There was a first man. Somewhere through the incoming of the divine into existing forms, an advance was made which produced the first being endowed with the supreme power of rational choice. Whether he abused that power or not is a question not of scientific theory, but of fact. The fall is not a theological doctrine, but a question of fact and experience. A vast amount of theological

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fiction has been imported into the Scripture narrative. The fall was essentially a wrong choice. Men are falling continually ; that is, in the exercise of their supreme power of rational choice they are deciding for the lower instead of the higher. With materialism out of science and traditionalism out of the Bible, there is little trouble in finding a place in both for a fall that is in harmony with the history of the race and the facts of human experience.

4. I shall take time to note but one more point of conflict and disagreement, this is upon the subject of miracles.

The Bible records as historical occurrences certain extraordinary events which are called miracles. Jesus Christ healed the sick, raised the dead, stilled the storm, rose from the grave, and ascended to glory ; and many other miraculous events are recorded. Science has magnified the place of law in this universe. It has driven magic and superstition from the field. It has so exalted the unvarying operation of cause and effect, and the universal order in everything, that to the minds of many it has left no place for miracles.

And yet many are coming to see that modern science is not so much opposed to

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miracles as to the old conception of a miracle, as a suspension or infraction of natural law. A miracle may simply be the manifestation of a higher law.

President Schurman declares: "It is not criticism, it is not science, but it is dogmatism of the most arrant type, to assert that miracles are impossible." The fact is, miracles are in perfect accord with the evolutionary idea. Evolution implies that there is always something higher, not yet attained. There was a time when the highest force at work in the world was chemical, a little later vegetable life appeared, then animal, and still later rational, self-conscious life. There is always some higher law and force toward which nature is working. The incoming of the higher is always out of the ordinary, is wonderful, exceptional, miraculous, and yet perfectly natural, in that it is in accordance with law. It is evident that there could be no progress without the incoming of the higher. So, then, the miraculous is not unscientific, but an essential part of a progressive order of things.

The present state is not the highest; science insists by the very principles of evolution that there is a higher spiritual

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age ahead. Why should not the forces of that higher state reach down into the present and prepare the way for the next great upward movement when the present age shall give place to the higher in the progressive unfoldings of the ages? Every age has had anticipatory forms, hints of the coming age. True miracles are but anticipatory suggestions, foregleams of the great upward movement which lies ahead.

With a scientific religion and a religious science, the old conflicts will disappear and truth girded with increased power will go forth to larger conquests.

VIII

Influence of the Bible Upon Art



ART has been defined as "the embodiment of the æsthetic feeling in human productions," or as "the embodiment of beautiful thought in sensuous forms," or still more simply as "the expression of beauty."

The fine arts to which these definitions apply are divided into two classes, those that reach the soul through the eye, such as architecture, sculpture, painting, en-

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graving, and those that reach the soul through the ear, music, poetry, and some say oratory. We cannot do better than to take up separately and note in a somewhat hurried way the influence of the Bible upon each of these different departments of art.

I. Let us begin with poetry. Religious emotion has always sought expression in poetic numbers. This is seen in the wild, weird chants of pagan worshipers and in the sublime songs and psalms of the servants of the true God. Job, the Psalms, Proverbs, and the Song of Solomon are written in poetic form, and deep poetic sentiment and poetic expressions abound all through the Bible.

The hymns of our religion from the days of the church fathers down to the present are saturated with biblical thought and furnish a class of poetic productions unsurpassed and unequalled in the world's literature in depth and purity of feeling, in fervor and richness of imagination, and in dignity and loftiness of expression. Poetry would be despoiled of its richest possession if the hymns of the church were taken away.

Then there are the great epics which the

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Bible has produced—Dante's "Divine Comedy," Tasso's "Jerusalem Delivered," Milton's "Paradise Lost," Pollok's "Course of Time," and many other kindred writings. Perhaps these are not read and prized as much now as formerly, and yet every true lover of poetry finds here a rich treasury of the best products of poetic genius. But outside of the poetry which is the direct result of biblical study and religious emotion the Scriptures have had a profound and far-reaching influence. The great poets have nearly all dealt largely in biblical quotations and allusions. They have wrought into their writings the lofty sentiments, the high ideals, and the inspiring doctrines of the Bible. What would Tennyson, Longfellow, Whittier or Browning be if all that the Bible brought to them were taken away from their writings? Shakespeare too was deeply indebted to the Bible for many of his best utterances. The debt of poetry to the Bible is an inviting field for some writer to enter and do a larger work than has yet been done.

2. Music may next claim our attention. While music is an ancient art, still the music of the ancients is not to be compared with that of recent centuries. Architec-

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ture, sculpture, and painting rose to a remarkable degree of excellence, while music continued undeveloped and not understood. It seems remarkable that so æsthetic a people as the ancient Greeks, who cut from marble perpetual models for subsequent ages, made practically no progress in music. The ancient Hebrews were among the most musical of those old-time peoples. David could so play the harp as to calm the frenzy of the half-insane Saul. The psalms of their temple worship were set to an inspiring music. Their religion infused into their music an element not found elsewhere. And yet the music of Israel was not at all what we have in the later Christian centuries. There is one very marked and fundamental difference between ancient and modern music. The former was simply unison or melody and knew little or nothing of the harmony which blends the different parts and gives such range and volume to the music of to-day. The music of that olden time was sweet, soothing, weird, and mournful, but utterly lacking in the rich, rounded, triumphant notes with which we are familiar.

I will not say that it is historically demonstrated that the gospel taught men this

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truer, larger, grander conception of music, but I will say that this change in music did not come till men had been taught by the gospel the real harmony and beauty of life, and it is reasonably certain that to the fostering care of the early churches and the earnest study of music to adapt it to the demands of Christian worship is due that development which led to the perception and appreciation of harmony and to the marvelous progress of later years.

The worship and service which the Bible has produced has given to the race a magnificent repertory of inspiring tunes, beautiful anthems, and grand oratorios unapproached by anything found elsewhere. Think for a moment of the Christmas and Easter music, filled with faith, inspired with hope, gentle and triumphant, sweeping the whole gamut of human emotions from the lullaby of the cradle song to the hallelujah shout of the grandest victory of the ages. The church calls into service on every Lord's day tens of thousands of trained voices to lead hundreds of thousands in singing the praises of the God of the Bible, while organs of marvelous mechanism and power play the richest strains that musical genius has ever composed.

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The ancients wondered why the Nile never failed and where the abundance of waters came from which transformed into a garden of surpassing beauty what would otherwise have been an arid desert. Now we know that it is fed by vast and inexhaustible inland seas. So the great stream of music, enlarging its borders as the years go by, flowing like the river of life through the desert of earth, comes forth from the throne of God fed by the boundless ocean of divine truth. Let the church sing on. The gospel is the very soul and inspiration of music. When the foundations of the earth were laid we are told "the morning stars sang together and all the sons of God shouted for joy." But sin entered and centuries of strife followed. At last the world's Deliverer came. When he was born in Bethlehem of Judea the angel choir sang a richer, sweeter song than that of the morning stars, and humanity has caught the strains of the new song, and the volume of music is increasing and will go on increasing until, as suggested in the book of Revelation, "like the voice of many waters and like the voice of a great thunder," earth and heaven shall be filled with its hallelujahs.

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3. We pass on to the consideration of architecture. In some of its important aspects architecture is not a fine art. In many buildings which it plans beauty is not the primary consideration, but rather strength and utility. Still every true architect is an artist and ever seeks, even in the plainest structures, lines of harmony and beauty. Religion has always had a profound effect upon architecture. One writer, having in mind especially sculpture and painting, says, "Art was born in a temple." Perhaps he would have been nearer the truth had he said, "Art was born with the temple." At all events architecture as a fine art was born in man's attempt to erect a building for the worship of his God. The earliest buildings among all the nations making any pretension to architectural beauty were their temples, and as nations advanced in power untold wealth was lavished upon these structures. The temple of Diana at Ephesus was one of the seven wonders of the world, and Solomon's temple at Jerusalem was exceedingly costly and beautiful, so much so that the psalmist exclaimed, "Out of Zion, the perfection of beauty, God hath shined." That beautiful temple must have had a

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profound reflex influence upon the kind of houses the people built for themselves. So there has always been this indirect effect upon architecture from ecclesiastical structures. Then, of course, as the Bible has furnished wholesome ideas of home life, it has led the people to build houses in harmony with the Christian conception of the family.

But the most marked direct effect of our religion upon architecture is seen in church buildings. When Christianity under Constantine became the religion of the State church building really began. At first the old basilicas, the Roman halls of justice, were used as houses of worship and with some modifications these furnished the style of architecture for new buildings. Then followed the Byzantine style, the Romanesque, and finally the Gothic. This with its pointed arch, high, slender spires, lofty ceilings, with everything pointing upward, was a new style of architecture and seems to have been in some degree the embodiment of two ideas prominent in the church: (1) The upreachings and heavenly aspirations of God's people; (2) the stateliness, dignity, formalism, and severity of the divine service as then conceived.

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The Gothic architecture has in it an element of sublimity and awe, but is lacking in the warmth and nearness to God which belongs to the Bible. When the Puritans came upon the scene they went to the extreme of plainness. To them religion needed none of the helps of painting, sculpture, or architecture and they built accordingly. But they missed much of the love of the beautiful which certainly belongs to a true interpretation of the Scriptures. The Friends, breaking away from all formal ecclesiasticism, built their meeting-houses in the form of a simple, unpretentious dwelling-house. But there was a lack here of that exalted conception of worship so prominent in the Bible.

Theology at the present time shows a marked tendency to break away from the legalism and formalism of what has been termed Latin Christianity and to return to the more simple, more vital views of the early church. What is termed the Greek habit of thought is receiving larger attention. In short Christianity is becoming more biblical. Architecture is feeling the change. We seem to be in a state of great uncertainty as to what is the best expression of our religious ideas. We want a

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building which will call forth all the worshipful emotions of a cathedral and which at the same time will express the wonderful nearness of God, the brotherhood, the fellowship, and the intense humanity of the gospel. We want a true blending of reverence and philanthropy, of love to God and love to man, of exalted worship and overflowing sympathy. These are not antagonistic ideas but are beautifully blended in the Bible and will be more and more united in the church architecture of the future.

4. It remains for us to consider sculpture and painting. These may be studied together since in their development and use they have always been more or less closely related.

The Bible, or at least our religion, has been thought by some writers to have been hostile to this phase of art. Sculpture and painting attained a wonderful degree of perfection in ancient Greece before the Bible was known there. Many works of art were destroyed by the early iconoclasts in the name of religion. Savonarola in Florence in the latter part of the fifteenth century, fired with a zeal for righteousness and believing that the art of his day was

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corrupting the people, burned many valuable paintings. The English Puritans defaced many of the Episcopal churches, seeing in the works of art which adorned them what they conceived to be a serious departure from the simple faith of the gospel.

Some have misinterpreted the first commandment in the Decalogue and have made it teach the prohibition of the making of any pictures and statuary whatever, instead of confining it, as the writer manifestly intended, to the making of these as objects of worship. Still further it has been claimed that the element of sorrow is so prominent in the gospel that it is rendered unfavorable to art. But a very cursory examination of history shows that this estimate of the unfavorable influence of the Bible upon art is incorrect. Says Chateaubriand, "Step into the gallery of the Louvre and then assert if you can that the spirit of Christianity is not favorable to art."

Savonarola was not hostile to art but inveighed against the prostitution of it. He was struck with grief and horror at the paganizing influence of the Medici and "sought to regenerate art by restoring it to the bosom of God." The spirit of

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Christianity has not been so much "art for art's sake" as "art for God's sake" and for the uplifting of humanity.

Among the ancient Hebrews sculpture and painting were not developed. They were not averse to these since the curtains of the temple were covered with symbolic figures and the "mercy-seat" was overshadowed by golden cherubim and the great molten sea of Solomon's temple rested upon twelve brazen oxen and the various lavers were decorated with lions and oxen and cherubim. The approach to the ivory throne which Solomon made was guarded by twelve lions on each side, with two of special mention at the base of the throne.

All of this calls attention to a most significant feature of Hebrew, Egyptian, Syrian, and Assyrian art. It was largely symbolic, having winged lions, sphinxes, cherubim, and it made no progress. In Greece art got away from symbolism and came into living sympathy with nature. Space will not allow us to follow Christian painting from its rude beginnings in the Catacombs through its progress in the early centuries up to its marvelous achievements in the Middle Ages and its beautiful and striking features in more recent times.

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Chateaubriand says: "It is an easy task to prove three things: Firstly, that the Christian religion being of a spiritual, mystic nature furnishes the painter with the beautiful ideal more perfect and more divine than that which arises from material worship. Secondly, that correcting the deformity of the passions, or powerfully counteracting them, it gives a more sublime expression to the human countenance and more clearly displays the soul in the muscles and conformation of the body. Thirdly and lastly, that it has furnished the arts with subjects more beautiful, more rich, more dramatic, more pathetic than those of mythology." And he adds further on a very important thought, "Christianity has created a dramatic department in painting far superior to that of mythology."

The influence of the Bible upon painting and sculpture has been very noticeable in at least three particulars:

(1) It has furnished a great variety of objects and scenes peculiarly adapted to the demands of art. It has dignified manhood, exalted childhood, and glorified womanhood. It is a book abounding throughout in wonderfully dramatic scenes—scenes that appeal to the imagination and call forth the

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genius of the artist. Recall for a moment some of the great works of art: "The Assumption of the Virgin," by Titian; "The Last Supper," by Leonardo; "The Transfiguration," by Raphael; "The Judas Kiss," by Giotto; "The Glad Tidings," by Plockhorst; "Among the Doctors," by Hoffman; "Cleansing the Temple," by Doré; "Christ Before Pilate," by Munkacsy; "Moses," by Michael Angelo; and hundreds of others that fill the galleries of the world. The Bible is the great subject book for the world's master artists.

(2) But again the Bible has infused a spiritual factor into art beyond what anything else has done.

These great Bible masterpieces live not only because of the true art which they display, but because of an undefinable spiritual tone which they possess. Many of the old painters came from fasting and prayer to their work. Hoffman says that he sees in mental vision the face of the Christ which he paints. This spiritual element has been especially potent in the case of the Madonna and Child, and Christ. The Greek artists gave us their masterpieces in the Venus; but beautiful as these works are they are wanting in the high, spirit-

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ual, elevating element that belongs to true womanhood.

Christian artists produced the Madonna of the Middle Ages. Says Brace, in language subdued and yet permeated with artistic perception: "It is the conception of the glorified woman whose passions, affections, and whole nature have been purified and beatified by suffering and devotion and the joys of heaven. It is the wife unstained by sin hearing in sweet humility and unspeakable joy from the infinite Spirit, that she is to bear in her bosom the hope of the human race. It is the mother first looking upon the face of the blessed Infant, who is to be the joy of the whole earth. It is the beatified woman, rising on the rose-tinged clouds, every feature of the angelic face molded with awe and devotion and the sense of union with God, holding the divine Child, whose deep and solemn eyes seem to predict the career of suffering, shame, and agony before him; or it is the mother bereft, bending in pain over the lifeless form of the beloved Son, but with eyes that look through tears to the triumph of his Spirit on the earth, and to a glad reunion in heaven."

This same lofty spiritual element appears in the face of Christ, and is transfused

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throughout the works of all the true Christian artists.

(3) Still one thing more, the Bible has been an exceedingly potent factor in stirring up and inspiring the genius of artists.

Of Michael Angelo it is said, "From the Bible, the 'Divine Comedy,' and ascetic meditation he drank in the inspiration wherewith to ennoble human nature." The Bible incites the artist not only by its unsurpassed scenes, lofty ideals, and heroic personages, but also by the possibility of blessing humanity by their reproduction. It is true, therefore, as one has said, "The most renowned works of the great masters were inspired by religion." William Ordway Partridge goes so far as to say, "There can be no great and enduring art without religion." Let me quote again briefly from Mr. Brace: "Whatever is sweet in humble affection, whatever is beautiful in purity, or heroic in sacrifice, or elevated in aspiration, or unquenchable in hope, can be painted on the canvas or chiseled in marble, or built in imperishable stone by him who is inspired with Christianity's teachings."

Cesare Cantu declares, "The fine arts owe their origin to the aspirations of a faith, not to the mere fulfillment of a want." It

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has been said of a great painter, "the greatest artist of this [the nineteenth] century, Millais, found the inspiration of his life and his consolation in the Bible." What is true of him is true of hundreds of others. But what of the present and what of the future? Some believe that art is degenerating and that the Bible is losing its influence in this direction. There has always been a tendency to degrade art. Fairbairn says, "The divine and the devilish lie very close together in this world." And art designed to lift man into the divine presence may be employed to drag him down to ruin. The sirens have not yet forgotten how to sing. But the Bible is still stirring the souls of great artists. I think the future will not deal so much in Bible scenes as the past has done, but the Bible will continue to purify and ennoble art, and the spirit and ideals of Christianity will more and more dominate all its departments. It will paint not so much the Madonna, as woman exalted, purified, ennobled by the gospel. It will not expend its energies so much in portraying the face of the Christ, as the face of man beautified by the Christ. It will deal not so much with biblical scenes of the long ago, as with scenes to-day filled

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with the Bible. And thus art, the handmaid of religion, will go on in its mission of joy, hope, and blessing to the race.

IX

Ethics and the Bible

HE most important questions with which we have to deal are ethical. Moral issues are everywhere fundamental. Righteousness is the foundation of all wholesome and permanent social and political order. The problems which are vexing society and causing the most disturbance and anxiety are ethical. The controversy between labor and capital in its last analysis is simply a question of justice. What is right? is the vital question everywhere.

The Bible has a very direct bearing upon the questions of ethics. It claims to bring a message of righteousness to men. It purports to be a revelation of the law of the Lord. Is it such? What is the relation of the Bible to ethics? Is it on the side of sound moral principles, or is it defective and unsafe as a moral guide?

In attempting to answer these questions we might study the influence of the Bible

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upon individual lives and upon communities and institutions. It would not be difficult to show that men noted for high moral attainments have been devout believers in the Bible. Perhaps history furnishes no grander type of heroic moral character than that of the Puritans, and yet these same Puritans were saturated with Bible truth. We might enlarge upon the fact that the nations which stand in the forefront of moral power are those that exalt the Bible the most.

But I do not care at this time to pursue this line of thought, but rather let us note the relation of the Bible to the fundamental principles of a sound morality.

I. It is evident first of all that the basis of all ethics so far as man is concerned is freedom of will.

If man has not the power of independent rational choice, he is not in any proper sense a moral being. There is no moral quality whatever in an action that does not come forth from a self-conscious, self-determining personality. It will be well to spend a little time upon this thought before turning to the teaching of the Bible upon this question. We do not speak of the moral quality of the action of a brute, be-

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cause the power of self-conscious, rational choice is not possessed. There is no moral element entering into the work of a machine, because it acts simply as it is acted upon. If man does not possess freedom of will there is no use of our discussing ethics, for there is no such thing as right or wrong within the range of human action.

There are two theories or views which deny the freedom of man and so make ethical distinctions, so far as he is concerned, impossible.

The first grows out of a conception of God. In fact there are two conceptions of God which leave no place for human freedom.

One is the hyper-Calvinistic, and the other the pantheistic. If God is such a sovereign that his will controls absolutely every act of man then man is not free, and what he does he cannot help, and is neither right nor wrong so far as he is concerned. It is folly to talk of duty and of what he ought to do, to a being who is under the absolute control of another. Then too, if pantheism is right, and if God is all, and man is simply a passing phase or manifestation of God, he has no independent individuality and no moral responsibility.

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On the other hand there is an atheistic or agnostic conception of nature which robs man of all freedom by making him a helpless part and product of the cosmic machine. Man in every part of his being is the resultant of the interaction of purely mechanical forces. The materialistic or monistic theory of evolution that has in it no place whatever for freedom of will. Haeckel in his latest utterances comes out boldly and unmistakably and says that the idea of freedom of will must be given up. If this is true then all moral distinctions must also be given up,

For where nature rules with might,
Whatever is, it must be right.

But what is the position of the Bible respecting freedom of will and moral responsibility? To ask this question is to call attention to one of the most prominent features of biblical teaching. It everywhere lays great emphasis upon man's ability to choose for himself in the issues of life. It magnifies human responsibility. It is charged from first to last with the moral tonic of man's ability to act for himself.

The warnings of the Bible would have no meaning had man no power to avoid and

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forsake sin. It is because man has freedom of action that warning is piled upon warning and entreaty follows entreaty.

The Bible is a book of commands. It comes with the voice of authority. But these commands would be meaningless if man possessed no power to decide his conduct. "Choose ye this day whom ye will serve." "To obey is better than sacrifice and to hearken than the fat of rams." These calls to obedience to the commands of God are based everywhere upon man's responsibility. The Bible abounds in promises, glowing, gracious promises, but these promises are conditioned, and every condition implies man's freedom and ability.

This decided, uncompromising attitude of the Bible respecting man's responsibility gives it an inestimable value in the field of ethics. There is a vast amount of current literature that encourages wrong-doing by weakening the sense of personal responsibility. Sin is condoned, man is represented as the creature of heredity and environment and only responsible to a very limited extent for his conduct.

Vice finds ready victims among those who yield to these seductive teachings. But over against everything of this sort the

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Bible stands with its clear, ringing appeals to man's moral independence and ability to decide and act for himself.

II. Again it is evident that there must be some determining principle or principles in ethics. How can we know what is right and what is wrong? To do right man must have not only ability but knowledge. He must have some means or tests by which he can determine what he ought to do. It is little matter if a vessel has engines capable of propelling it through the waters of the ocean, if it has no chart by which it can sail and reach the desired port. The great problem in ethics is to find the determining principles, the application of which will disclose the moral character of any given act or purpose.

In the domain of philosophical ethics the various theories may be reduced to three. I can take time merely to outline these, and this I do in order to show in clearer light the biblical position.

1. I mention first eudemonism. It is maintained by those holding this view that happiness is the supreme good, therefore whatever contributes to happiness is right, while that which brings unhappiness is wrong.

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This was the teaching of the old Epicurean school of philosophers. Of course very much depends here upon one's conception of happiness. Shall we agree with the euthumist that happiness has chiefly to do with the higher spiritual joys, or shall we say that these belong to the realm of speculation, and that real happiness lies in the plain of sensual gratification? It is evident that there is great practical difficulty here, and it is true that eudemonism has always tended to the lower plane.

2. A second school is that of utilitarianism. Utility is the ultimate test. Whatever promotes the good of society is right, and what interferes with that good is wrong, and good is not merely happiness, but health and integrity and everything that belongs to peace, good-will, and prosperity.

But here again there is great practical difficulty in the application of the principle. The prosperity of one class in society may not be the prosperity of another class. The good of one individual may apparently run counter to that of another. What seems good for a person to-day may turn out to be a real harm to him to-morrow. It is urged that regard must be had to the good of the largest number, and also not to mere

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temporary good, but to that which is enduring. But where is the human wisdom that can tell what is the greatest good to the greatest number? and what the permanent good is in contrast with that which is uncertain and temporary? I am not arguing against the principle, for it is undoubtedly true that right is the most useful thing in this world, and right action always ultimately contributes to the highest good, but the difficulty is in the application of it. We do not know what the greatest good in given circumstances is, and could we know we are not sure until we experiment what acts will tend to secure it; and so we are plunged into hopeless confusion. It is like guessing that a given measuring pole is ten feet long, and then proceeding to make foot measures from that guess. Everything is uncertain.

3. Then there is the evolutionary conception of ethics.

Evolution is profoundly affecting every department of modern thought.

As we have already seen materialistic or monistic evolution, which has no place for anything but mechanical forces, makes an ethical system impossible. But there is a better and more scientific view of evolution

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which makes God central, and has large place for the moral responsibility of man.

The essential thought in evolution as it relates to ethics is this: there are great laws of unfolding and development running all through creation, and every organism has its own laws of growth. Right is conformity to these laws, wrong is the violation of them. Here again we unquestionably have a true principle, and it is not without much value, but there is serious difficulty in its application, especially when the higher questions of life and duty are reached.

But leaving these various views, each containing an important element of truth, we turn to the Bible to see what position it takes upon this fundamental problem in ethics. It teaches that God is the source of all moral distinctions. "The law of the Lord is perfect." His will is fundamental in all things. What he commands is right, what he forbids is wrong. Right and wrong are what they are, because God is what he is. The primary question of those who heartily accept the Bible is not, "Will this act bring happiness?" or "Will it bring the greatest good to the greatest number?" or "Is it in conformity with the laws of my

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being and of human progress ? ” but, “ Is it in accord with the will of God ? ” If it is, then it will bring all these other things, but if not it will bring none of them. “ Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

An act is not right because it brings happiness, but it brings happiness because it is right. It is not right because it brings the greatest good, but it brings such good because it is right. Such is the central thought of biblical ethics. God is right and so far as man knows God he knows what is right. The Bible is a progressive revelation of God. It begins far back on the border lands of polytheism and paganism and advances step by step and stage by stage until the culmination is reached in Him who said, “ He that hath seen me hath seen the Father.” If, then, you ask after the ethical code or teachings of the Bible, you must go not to the age of partial and imperfect understanding of God in the Old Testament times, but to the fullness of revelation in the life and teachings of Jesus Christ. Here is found the solution of many troublesome questions in the ethical teachings of the Old Testament.

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What shall we say of the polygamy, the slavery, the wars of extermination which were indorsed in those olden times ?

1. We will say, first of all, that these things have disappeared under the influence of the fuller light of the revelation of God in the gospel. No one can see the Father as he is here revealed, and grasp in its fullness the truths of love and brotherhood here made known, and then go out to defend polygamy and slavery, and wars of extermination ; and I insist that however we explain that old past, the ethics of the Bible grounded in the character of God must be judged by the fruitage and fullness found in Jesus Christ.

2. But something must be said about these moral defects of the Old Testament. When I say moral defects I employ the expression from the standpoint of twenty centuries of Christian teaching and influence in the world.

Two different explanations are given of the biblical indorsement of these things. It is urged by some that God never indorsed them. The people had only grasped a few of the fundamental truths respecting God. They understood his unity and omnipotence and some of the great moral at-

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tributes of his character as revealed in the Ten Commandments, but misunderstood him on many other things and thought he indorsed what he did not, and their ignorance and mistakes could not be removed except through years of discipline and training.

Another view is that while right in the abstract is unchangeable, still human responsibility is very changeable, dependent upon knowledge, moral ability, and many other things. Hence to men things may be right at one time which are utterly wrong at another time. Christ declares that Moses because of the hardness of their hearts permitted loose divorce. This principle faithfully applied, greatly relieves these Old Testament problems without in any way lowering the high standards of the New Testament.

The character of God is the biblical basis of ethics and this character finds its full revelation for all practical purposes in Jesus Christ.

III. One more vital question in ethics is that of the enforcement of moral demands. It is not enough for men to know the right, there must also be sufficient incentive to do it. Here is the fatal weakness of many ethical schemes ; they are beautiful, but

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they lack practical appeal to men. In this matter the Bible is especially strong. It makes a powerful appeal for the enforcement of its demands. And yet the work of the Bible is not so much to furnish new incentives for right conduct, as to give new direction and new strength to those already existing.

All incentives belong to two classes, those relating to self-interest, and those that relate to others. Each of these calls for special consideration in our present study.

1. Self-interest is perfectly legitimate within proper limitations. The eudemonist says, "Do right that you may be happy." There is certainly nothing wrong in desiring happiness, and in putting forth effort to secure it. But when the pursuit of happiness degenerates into mere pleasure-seeking and personal gratification, then it becomes an evil.

The utilitarian says, "Do good in order that you may be prospered and profited in life." Here again the end sought may be entirely proper and the efforts put forth entirely worthy, but if a sordid ambition takes control, then evil follows.

And yet there is a perfectly legitimate field of self-interest. The Bible strongly

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appeals to this proper regard for the welfare of self. (1) Wrong-doing and wrong-being bring evil results. It requires no divine revelation to prove this. "Whatsoever a man soweth, that shall he also reap," is a truth of well-nigh universal recognition. But the Bible greatly re-enforces this truth by placing back of it an allwise, holy, and omnipotent Ruler who hates sin and who will enforce his righteous laws. "Righteousness and judgment are the foundation of thy throne" (Ps. 89 : 14). There is a stern side to the divine law calculated to make transgressors tremble. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28 : 17). The Bible represents many judgments as falling upon sin here and now, but this is not the end. "It is appointed unto men once to die and after this the judgment." The results of wrong-doing reach on into the life to come, and there is a wretched fruitage there. Such in brief, is the biblical appeal of warning against sin. It is not an appeal to fear but for a faithful facing of the facts that a just God reigns and sin must receive adequate punishment.

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(2) On the other hand, the Bible makes a powerful appeal in the fact that righteousness shall be rewarded. Speaking of the requirements of the Lord the psalmist declares, "Moreover by them is thy servant warned ; and in keeping of them there is great reward " (Ps. 19 : 11). But the rewards of righteousness as presented in the Bible, are in no sense an attempt to hire or bribe men to be good. They are not a commercial *quid pro quo*. They are compared to the rewards of the husbandman who plants good seed, cultivates the soil, and reaps an abundant harvest. Nature does not hire the farmer to do good work. She simply holds forth the possible attainments for him who will obey her laws. So the rewards of the Bible are presented as the gracious possibilities for him who will obey the law of the Lord. These rewards are blessed results here in this present life, and a glorious consummation in the life beyond, for " Godliness is profitable unto all things having a promise of the life that now is and of that which is to come." Such, then, in brief, in its warnings and rewards, is the matchless appeal which the Bible makes to the self-interest of men to lead them to do right.

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2. But the most potent appeal which the Bible makes for the right is the altruistic. Not for self, to escape punishment or to secure reward, but for God and humanity is the supreme call of the gospel. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the gospel's the same shall save it." Self-interest, though right, must always be subordinated to the larger interests of humanity. But why should I be interested in helping others? Why should I do right for their sake? Two biblical reasons suggest themselves.

(1) The first is my relation to them, or brotherhood. Humanity is one great brotherhood, a family; all will readily admit this, and yet it is a truth which needs to be made real and potent to the minds and hearts of men. To the extent that this vital truth takes hold of a man it leads him out of himself into noble service for others. The Bible lays great emphasis upon this truth of brotherhood. It reveals in clear light the everlasting Father, and so proclaims the essential solidarity of the race. The new social consciousness so called is simply the better apprehension of the brotherhood taught by Christ; and the

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kingdom of God is the practical application of this great fundamental principle.

(2) The other reason is summed up in the word gratitude. We work for others because our hearts have been opened and enlarged by work done for us. I have spoken of the justice of God, let me now speak of his mercy. All through the Bible like a vast, warm gulf stream of life, there runs the increasing current of divine mercy. "The Lord God merciful and gracious, longsuffering, and abundant in goodness and truth keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34 : 6). Such was the stream away back at the beginning of Israel's history, and it swept on until "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." I am not now discussing the theological bearings of all these matters, but simply trying to present a fair statement of the biblical appeal to man. The one who accepts this mercy of God and believes that forgiveness and life everlasting are his, is at once profoundly stirred to help others. He is ready to forget himself in order to benefit humanity, and give expres-

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sion to the gratitude which fills his heart. Thus the Bible by its strong appeal to true self-interest, and by its exaltation of altruism, stirs the heart of man as no other agency has ever done for the overthrow of the forces of evil, and for the maintenance of high and worthy ethical standards.

X

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OMAN is most intimately connected both with the degradation and the elevation of the race. She is a strong ally of the forces that debase and destroy, and is the very heart of the institutions that ennoble and save. The status of woman in any community or country is a sure index of the condition of society.

The Bible, dealing as it does with the moral and spiritual forces of life, must have direct relation to the position and needs of woman. What has the Bible done for, and what are its teachings respecting woman? are the questions proposed for consideration at this time. Our inquiry will take us along three lines of investigation.

The influence of the Bible upon woman's

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condition as seen in the changes wrought by the acceptance of its teachings ; a survey of the general teachings of the Scripture respecting woman ; and a consideration of some specific questions bearing upon the subject. Each of these opens up a very large field for study. We shall be compelled to content ourselves with a somewhat hasty survey, where we would find it exceedingly interesting to tarry for extended investigation.

I. Our first inquiry, then, will be as to the influence upon woman's condition of the acceptance of the teachings of the Bible.

We find very striking evidence of this both in earlier and also in later times. The former in the spread of Christianity over the Roman empire and a little later among the Teutonic peoples, and the latter in the conquests in modern times in pagan and semi-pagan nations.

I. Let us spend a little time first in noting the changes in the position of woman incident to the early work of Christianity. Under the older Roman law woman was subject to the perpetual tutelage of her male relations, her father, brothers, or husband. She had no independence, no property rights, and no standing before the

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law. In fact her husband possessed the right to punish and even to put her to death. But later there was a revolt against these extreme views, and "free marriage" was recognized. This was simply a civil contract in which the woman remained practically independent of her husband, an arrangement that could be terminated upon the wish of either party. Of course a custom like this resulted in unspeakable degradation. Many writers have undertaken to show the awful condition of society when Christianity began its conquests.

Few have given more careful study to this whole period and are more competent to speak than Dr. John Lord. I will quote at length from him: "Woman was miserably educated, being taught by a slave or some Greek chambermaid, accustomed to ribald conversation, and fed with idle tales and silly superstitions; she was regarded as more vicious in natural inclination than man, and was chiefly valued for household labors; she was reduced to dependence; she saw but little of her brothers or relations; she was confined to her home as if it were a prison; she was guarded by eunuchs and female slaves; she was given in marriage without her consent; she could

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be easily divorced ; she was valued only as a domestic servant, or as an animal to prevent the extinction of families ; she was regarded as the inferior of her husband, to whom she was a victim, a toy, or a slave. Her amusements were frivolous, her tastes vitiated, her education neglected, her rights violated, her sympathy despised, her aspirations scorned. Courtesans usurped the privileges of wives with unblushing effrontery. A man was derided who contemplated matrimony, for there was but little confidence in female virtue or capacity, and woman lost all her fascination when age had destroyed her beauty." But I need not quote farther from this gifted writer.

Juvenal's Satires may be overdrawn, yet they undoubtedly reflect the sentiment of his times. He wrote :

Women in judgment weak, in feeling strong,
By every gust of passion borne along.
To a fond spouse a wife no mercy shows ;
Though warmed with equal fires she mocks his
 woes
And triumphs in his spoils ; her wayward will
Defeats his bliss and turns his good to ill.

There was everywhere a concealed or half-concealed contempt for women, which found expression in a thousand ways which

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were belittling and degrading to womanhood.

At the present time divorce is alarmingly common in our country and the American people may well be aroused to find some means for stopping this growing evil, but the depth to which Roman society sank was unspeakably worse. Seneca speaks of "daily divorces," and refers to "noble-born women who reckon their years not by the number of the consuls, but by that of their husbands." And Juvenal tells of a woman who had eight husbands in five years. Marriage became little more than a farce and unspeakable demoralization prevailed. Says a competent writer: "The Greek, and more particularly the Latin literature, is filled with traces of vices which have utterly passed out of memory in the Christian world." Into this ancient world of moral deformity and degradation Christianity came, and its effect upon the position of woman was noticeable at once. Everywhere the Christians took a decided and uncompromising stand against those vices which were destroying family life and blighting the nobler virtues of manhood and womanhood. The influence of the new faith soon reached the laws respecting mar-

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riage and divorce, and while these earlier enactments are far from perfect they reveal an earnest effort to correct the shameful abuses which prevailed. Constantine as early as A. D. 331 sought to improve the divorce laws. It was enacted that a wife could put away her husband if he was a murderer, a magician, or a violator of tombs ; and the husband could put away the wife if she was adulterous or given to evil practices. Other laws followed recognizing the equality of husband and wife, prohibiting concubinage, and making adultery punishable by death. Under subsequent emperors there were lapses to former practices, but an ever-present evidence of a new force working for the elevation of woman.

Attention has often been called to the high position held by woman among the old Teutonic tribes to the north of Rome, before the introduction of Christianity. Tacitus gives us many glimpses of the purity of life there in striking contrast with conditions in Rome. It is quite possible that he has overdrawn the picture somewhat through imperfect knowledge, and a desire to shame his own people. Still it is unquestionably true that those ancient Germanic peoples in their respect for woman

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furnish a marked exception among pagan and non-Christian peoples, both ancient and modern, and yet, while they are to be commended for the purity which prevailed, polygamy existed and the husband was the absolute lord over his wife, and she was in some degree regarded as his property, possessing a certain money value. The great work of Christianity among these barbarous yet vigorous peoples was the preserving influence it created as they came into contact with Roman vices, and the still further exalting of woman to an equality with man.

Mr. Charles Loring Brace after a thorough consideration of this whole subject of the effect upon woman's position of the early introduction of Christianity says: "The conclusion may fairly be that the modern social and legal position of woman, while it owes much to ancient German customs, has been far more influenced by the estimate set upon woman and marriage by the Christian doctrine." He adds: "Christianity, it will be seen, has done away with tutelage, at least in central Europe, has elevated marriage from the idea of a purchase to that of a spiritual and bodily union; it has protected woman by everywhere encouraging the dower; it has sought to make her in its

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own fields the equal to man ; and through its influence more than any other, has the proprietary and personal independence of woman been advanced throughout Europe and the Christian world. This has been one of the most important contributions of the religion of Jesus to the progress of the race. Its effects are to be felt through all succeeding ages."

2. But the effect of Christianity in improving the condition of woman is very noticeable in the mission fields of the present time. Volumes would be required to describe the pitiable and wretched condition of the women of the Orient. Sir Henry Maine in speaking of the law of the Hindus says that it is characterized by "its excessive harshness to the personal and proprietary liberty of women."

Mr. Brace writes : "The laws of Manu assign her a very inferior rank. The wife is permitted to be sold or beaten ; she is spoken of as having no will of her own, and as unfit for independence ; a husband must constantly be revered as a god by a virtuous wife. No sacrifice is allowed to women apart from their husbands, no religious rites, no fastings." An ancient Hindu writing declares, "In infancy the father should

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guard her, in youth her husband, and in old age her children, for at no time is a woman fit to be trusted with liberty. Infidelity, violence, deceit, envy, extravagance, a total want of good qualities, with impurity, are the innate faults of women." Out of such ideas have come the miserable condition of ignorance and dependence of the women of India. The Zenana with its abominations is an outgrowth of polygamy coupled with the idea of the depravity of woman. The teachings of Confucius respecting woman are based upon this same idea of her essential inferiority, and the women of China are ignorant and degraded, and regarded as practically having no souls. In Moham-medan countries still worse conditions if possible exist. The harem is a moral pest house. Woman everywhere in the countries of the Koran is an ignorant, unhappy, oppressed slave, with no rights which man is bound to respect. Wherever Christianity makes progress in any of these countries woman at once comes out into a new experience and a new conception of life. She comes into a sense of personal responsibility to God. She becomes the companion and counselor of her husband and the promoter of the welfare of society.

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What can be more pathetic than this appeal from Ramabai, a converted high caste Hindu woman: "Will you not think of these my countrywomen, and rise moved by a common impulse to free them from lifelong slavery and infernal misery? I beg you, friends and benefactors and educators and philanthropists, all who have any interest in or compassion for your fellow-creatures, let the cry of India's daughters, feeble though it be, reach your ears and stir your hearts. In the name of humanity, in the name of your sacred responsibility as workers in the cause of humanity, and above all in the most holy name of God, I summon you, true women and men of America, to bestow your help quickly, regardless of nation, caste, or creed." Such is the cry of one of India's own daughters who knows what the gospel can do for her suffering sisters, and who is giving her own life for their deliverance.

II. But from this general survey of the influence of Christianity we come to inquire into the teachings of the Scriptures which have contributed to these results.

Some have insisted that the changed and changing position of woman has been and is due to the general development of the

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race, and not to any direct influence of the Bible. In fact it has been claimed that the Bible has really seriously impeded the emancipation of woman. And yet it must be admitted that wherever the religion of the Bible made conquests in the ancient world, and wherever it is subduing paganism and semi-civilized peoples to-day one of the first and most manifest effects has been and is the elevation of woman. The Koran does not do this. The Book of Mormon has no such fruit. There must be something in the Bible which contributes to this result. In seeking this we must not make the mistake of fixing our attention upon the evidence of the existence, to some extent, among the Jewish people and early Christians of unwholesome pagan customs, but we must look rather to the great underlying principles found in the Bible. There are three of these which I can do little more than take time to state.

1. The Bible teaches the essential equality of man and woman.

They are not the same ; they have different characteristics and endowments but they are essentially equal. Interpret the account of woman's creation as you may, regard it as literal history, or as a parabolic

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setting forth of great truth, the fact remains that the record has stood there for ages as a divine proclamation to untold thousands of the equality of man and woman. "And God said let us make man in our own image, after our likeness. And God created man in his own image, in the image of God created he him, male and female created he them." There they stand together in the image of God. There is no place here for the inferiority of woman. Later she is called the "helpmeet" for man; not his slave, not his subordinate, but his helper, adapted to him. Some may ridicule what they term the "rib story" of woman, and yet that same story has had a profound influence over thousands of minds in exalting woman as a very part of man, and as created to stand by his side in true companionship and fellowship in life's duties. When Christ came he passed over the weary centuries of sin and slow progress and carried the mind back, and said, "Have ye not read that he which made them from the beginning made them male and female?" He fixed the thought upon that far-off scene of equality. And in all his work there was toward woman an attitude in perfect harmony with that beautiful vision of creation.

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There was something so pure, so unaffected, so inspiring, so human, so divine in Christ's relation to woman, that vice became hateful in his presence, uncleanness repugnant, and the true nobility and equality of manhood and womanhood were instinctively felt. It cannot be put into formulated statements, it cannot be fully explained, but this benign influence of Jesus has come down the centuries restoring more and more the divine conception of the position of man and woman in their relations to each other.

The Apostle Paul was under the inspiration of this influence when he wrote, "where there is neither male nor female, for ye are all one in Christ Jesus." The great curse of the pagan world has been the belief in the inferiority of woman. Over against this the Bible has come with its far-reaching and marvelously potent principle of the essential equality of the sexes.

2. Another principle central in biblical teaching is the value of virtue.

Pagan temples have been surrounded by the orgies of lust, and maintained by the worse than human sacrifice of maidens. Woman degraded to an inferior position has been despised and her virtue ridiculed. The

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gods of the ancients were often monsters of vice, and paganism to-day is filled with shame. But the Bible strikes a high note upon this subject. The voice amid the thunders of Sinai was imperative, and the seventh commandment has sounded down the ages with a clearness unmistakable and an authority that thousands have not dared to disregard. And the love that comes forth with such fragrance and charm in the Christian revelation is forever against all that is low and vile. As the rays of the rising sun are against the poisonous mists which have crept over the landscape during the night time, so the love of the gospel dispels the miasma of vice which spreads over the fairest fields of life.

3. Another feature of biblical teaching is the sacredness of marriage and as growing out of this the permanency and value of the family.

Here again the scene at the beginning is peculiarly significant. The first two were joined by God himself in a union of sacred intimacy, mutual dependence and helpfulness and essential equality. In the case of Noah and his sons, there seems to have been a maintenance of the original idea of marriage. And during the subsequent cen-

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turies, however much the Israelites may have departed from this in some particulars, still they ever retained something of the exalted character of true marriage, and made their family life one of the brightest features of their history.

Christ re-emphasized the sacredness of marriage by restating its original meaning and law, and elevating woman to her true position by the side of man. Not fully yet have the Christian principles of marriage become established, but the work of emancipation goes on, and old customs are falling away and the great underlying biblical principles are being recognized.

This discussion, however, would not be complete without the consideration of a few specific questions in which some suppose the biblical teachings are unfavorable to woman.

We can take time to note but three of these, and possibly we need to consider no more as these cover practically the whole ground.

1. We will mention first the subordination of woman. I do not refer to the essential inferiority of woman, for we have already agreed that the Bible does not teach this. But does not the Bible teach that

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woman occupies a subordinate place and that she is to be the servant of man? And does not this degrade woman and stand in the way of her larger growth? I need not take time to quote the declarations in reference to women's keeping silence in the churches, and learning at home of their husbands, and obeying their husbands. These are all familiar. There are two factors in the Bible which must always be taken into the account in fairly interpreting it. One is custom, the other is principle. The Bible is a progressive revelation, that is, we have the progressive work of truth in dealing with erroneous and defective customs. Hence we find constant concessions to existing conditions, while there are at the same time the inculcation and growth of the true principles. Christ recognized this when he said "Moses because of the hardness of your hearts suffered you to put away your wives." Now the great principle is essential equality of the sexes. But customs were such that this could not be made operative at once. And so we find a gradual work; and the supposed teaching of the subordination of woman is simply a concession for the time to customs which could not be broken with immedi-

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ately without misunderstanding and harm. As the far-reaching underlying principles of the gospel prevail these customs naturally disappear.

2. Another point of importance is the inferiority of the marriage state. There grew up early in the Christian centuries a belief that the highest sanctity was to be attained in celibacy. And tens of thousands turned their backs upon home and family life and took vows not to marry. I shall not enter into the history of that movement. But it is well known that great harm came to society through it. Any movement that belittles the marriage estate and family life is hostile to the highest interests of woman.

But does the Bible teach that marriage is an inferior state in reference to sanctity? "It is not good for man to be alone" is the first great utterance upon this subject. All through the Israelitish period there is no trace of the exaltation of celibacy. Christ had nothing of the ascetic about him, and one of his first notable works was to gladden a marriage occasion. He loved the children, blessed them, and said, "Of such is the kingdom of heaven." Paul wrote in a few instances commendatory of the

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unmarried state, but simply in recognition of the peculiar stress of the times, and possibly with the thought that in the work of the kingdom some would have to forego the privilege of marriage, but certainly with no thought of discouraging marriage, for he himself wrote, "Let marriage be honorable in all."

3. One more question is that of polygamy. This has been one of the greatest curses of womanhood and of manhood as well. To-day it is the blight of pagan and semi-civilized nations and in our own country it is gaining a foothold which may well cause alarm. Does the Bible favor polygamy? The Mormons and some others say "Yes." Abraham, Jacob, David, Solomon, all were polygamists. The Mosaic law recognizes and in some degree favors polygamy. We need not take time to quote passages. What shall we say to this? Simply what Jesus said upon the matter of divorce. "Have ye not read that he which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh?" Not they half dozen but they twain. The

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original law of marriage is one man and one woman. The gospel is a call for the recognition of this great principle. The Mosaic law nowhere commands or requires polygamy, but lays restrictions and regulations upon it calculated in some degree to reduce its evils. In the presence of the higher truths of revealed religion, polygamy gradually disappeared among the Jews until in the time of Christ it had practically ceased among the common people and has never had any standing in the Christian church. The Bible interpreted in its larger meaning, and in the light of the consummation of revelation in the gospel is the undoubted foe of polygamy, and teaches a standard of life that can never be maintained in a polygamous society.

Let me conclude with a quotation from the late lamented and gifted Doctor Barrows. He made, as you will remember, a tour of the Orient and was special lecturer in India. After his return he wrote: "Where, outside of the area which is blessed by the Bible, will you find true honor and high privilege granted to womanhood? The greatest of all emancipations, that by which Christian ideals of the family have superseded the non-Christian, whether savage

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or civilized, is co-extensive with the influence of the Christian Scriptures."

XI

The Educative Value of Bible Study

THIS is an educational age. From the work of the kindergarten to that of the university the most careful attention is being given to every phase of training and development.

Education is seen to involve principles which must be carefully adhered to and faithfully wrought out if satisfactory results are to be secured. Thoroughly scientific methods, therefore, are being evolved and adopted. We may feel sometimes that our schools are being overloaded with scientific theories and that educators are in danger of being carried away with mere conceits and fancies. Undoubtedly there have been occasions for justifiable complaint, and yet the fact remains that we are in the midst of great progress in the educative world.

A very significant feature in this widespread educational development is a growing feeling, finding expression in conventions and educational articles, that religion

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and the Bible must in some way have a larger place in the work of education. There is a reaction from mere secularism in our schools. No one can now foresee just what the outcome of this agitation will be. This much, however, is certain, it will tend to set in clearer light the great educative value of Bible study. It is no small part of the work of educators to determine the relative value of different branches of study. They are agreed that there are three principles which are determinative in fixing the value of studies :

There must be mental discipline and development, useful information, and incentive to worthy action.

Not only must no one of these be left out, but each must have its full recognition in any proper educative scheme. Tested by these three principles, what is the value of Bible study ?

I. We will first consider the value of Bible study for mental development and discipline. In training the mind attention must be given to the memory, the imagination, and the reasoning power.

Before taking these up separately it may be said, in general, that no other book has had such a profound effect upon the mental

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life of the world as the Bible. Wherever it has gone it has marvelously aroused the mental activities and has promoted the intellectual growth of the people.

1. But note the relation of Bible study to the cultivation of the memory. The Bible has been memorized as no other book has ever been. The importance attaching to its statements has led to the treasuring of them in the exact form in which they are given. Its promises, precepts, and warnings have been committed to memory because of their constant value. Its interesting stories and remarkable history appeal to childhood and have been stamped indelibly upon the memory of countless generations. As a mere educative expedient, the work of memorizing the Scriptures has been of very great value and its decline should be regarded as a real loss to the work of mental development.

2. Then too, the Bible makes a most helpful appeal to the imagination. When we speak of the imagination, there are those who suppose that we refer to that which is fanciful and unreal and to something to be repressed rather than cultivated. But the imagination is a noble faculty and is fraught with large possibilities for happi-

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ness and for good. It is the power of bringing scenes before the mind, of forming mental pictures, of reproducing, or of creating mental images. The imagination may deal with worthy or unworthy objects. Like art it may ennoble or degrade. Many works of fiction have an unwholesome influence because of the appeal which they make to the imagination. They vividly portray scenes and situations which, if not actually immoral are at least questionable. True education cultivates the imagination by the presentation of ennobling objects.

The Bible, lying in the realm of religion, dealing with dramatic historic scenes, remarkable events, and great personages, as well as with the deepest longings, hopes, and fears of the heart, makes a most powerful appeal to the imagination. No one can study the Bible without living over again the scenes of those olden days and feeling the presence of the heroes of faith. It is a worthy and inspiring exercise of the imagination. Then too, as the Bible leads the thought out into the unseen world and presents visions of the life eternal, it calls upon the imagination to take its loftiest and most inspiring flights in trying to grasp the glories of the world beyond.

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3. When we come to the reasoning powers of the mind, the logical faculty, the Bible meets us with the strongest appeals possible. "Come let us reason together, saith the Lord." It deals with the great problems of existence, those topics which come fresh to every generation and which have ever challenged the deepest thought of the greatest minds. There are books which require no exercise of the reasoning powers, just a little exercise of the memory and play of the imagination, but nothing else; but the Bible is packed with great truths and no one can study it without having his reasoning faculty aroused. It demands thought. It has been urged by some that the Bible, claiming to be a revelation of truth, represses thought, that it is designed to relieve men of the necessity of investigating and reasoning by furnishing them a ready-made revelation of all needful truth. As well talk of the telescope's making it no longer necessary for the astronomer to think as to urge the idea that a divine revelation is unfavorable to the development of the reasoning powers of man. The fact is, revelation in the Bible is like revelation in nature, not exhaustive, but simply suggestive, directive, and in-

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citive. The great point in education is to teach men to think and reason for themselves. A person who has not been taught to reason is not educated, no matter how far he may have gone in the schools. I insist that Bible study, not catechetical, not ecclesiastical study, but Bible study is peculiarly calculated to stir up thought and lead to the exercise of reason.

Thus the Bible by its appeal to the memory, to the imagination, and to the reason is of great value as an educative agency in securing a large and well-rounded mental development.

II. But what is the relation of the Bible to the principle that education must furnish helpful information? There is a sharp and unsettled controversy in the educational world. It relates to this question of utility. Some insist that the controlling thought in education must be mental discipline, others that it must be the acquisition of practical knowledge. The former lay great emphasis upon the value of classical studies, while the latter would taboo these entirely and place the emphasis upon the sciences and upon special business and professional studies. It is undoubtedly true that there is a growing belief in the idea that one can

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secure mental discipline in the acquisition of useful information, and in our schools increased emphasis is being placed upon the practical aspects of education. But without going into the merits of this controversy it is certain that Bible study in a striking way combines the two ideas. It furnishes, as we have seen, a remarkable mental discipline and at the same time supplies a vast amount of practical information.

1. It abounds, first of all, in information concerning God. There is nothing more practical and far-reaching than man's conception of God. It is absolutely fundamental. The anarchist who shot President McKinley was reported as declaring himself an atheist and as ridiculing what he called "the crazy belief in God." One's ideas of God enter in a practical way into his views of everything else. The Bible contains a progressive revelation of the character of God, culminating in the exalted Fatherhood taught by Jesus Christ. This is the most sublime and ennobling view of God the world has ever had.

2. Then too, the Bible abounds in information in reference to man. "Know thyself" was the inscription over the old Greek temple. But there was nothing in

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that temple to help one to know himself. The Bible answers the great questions, Whence ? What ? and Whither ? It reveals the dignity and the degradation of man. It sets forth his duty and his danger. It makes known the essential character of sin and it teaches the way of salvation. It teaches the true principles of living and exalts the great truth of human brotherhood. It lifts the curtain of the future and gives inspiring glimpses of the eternal world. It furnishes truths to strengthen the tempted, comfort the sorrowing, and give hope to the dying. It abounds in information of the most vital importance to humanity.

III. The crowning work of education, however, is to furnish incentive to worthy conduct. An education which does not issue in high moral purpose and worthy achievement is a failure. Though I speak with the tongues of the Greeks and of the Romans, and though I have all knowledge of the sciences, and have not a noble purpose for life, I am nothing. If a young person be graduated from college with high scholastic honors, but without inspiring motives and true ideals for life, his education is vitally defective. There is constant danger in our schools that this all-important

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moral factor in education shall be omitted. The noblest thing in this world is true manhood or womanhood. But this we cannot have without strong moral purpose. There is something radically and alarmingly wrong in any educative scheme which does not furnish and foster strong incentives to worthy living. Not a few, to-day, are concerned for fear our schools are not sufficiently emphasizing this aspect of education.

The crowning glory of the Bible as an educative power, is its immeasurable incentive to right living. One may be charmed with the beauty and power of the orations of Cicero ; he may be delighted with the poetry of Horace and Homer ; he may find many profitable lessons in history ; philosophy may greatly attract him with its deductions and speculations, and science may unfold to him the marvelous operations of nature's forces, but nothing appeals to his conscience like the Bible.

Coleridge expressed a truth which thousands have experienced, when he said, "The Bible finds me as no other book does." It is adapted to the strengthening of every important motive to right living.

1. It appeals to fear. This may be the

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lowest motive and yet it is one that must be appealed to in some instances. Fear of punishment may deter a child from wrong-doing, where nothing else will avail.

The fact of the distressing consequences of wrong-doing holds many back from vice when other appeals have little weight. It is far better that the dens of infamy be avoided through fear than that they be not avoided at all. The Bible faithfully presents the dire consequences of sin in this life and in the life to come, and sounds many notes of earnest warnings. The Bible in no way appeals to the fear that cringes before a tyrant, and begets deception and sycophancy, but it does urge men to fear the consequences of sin and to seek pardon and righteousness.

2. But the Bible appeals, also, to the possibilities before man. One of the main springs of action is faith in possibilities. True education helps a person to understand what it is possible for him to attain. The lofty airs of the collegian are not always to be deprecated. He has been having visions of life's possibilities which may be of great help to him farther on. Commencement orations are sometimes sneered at by men in the stern, practical

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walks of later life, but these same orations are filled with confidence in the greatness of man's mission and in giving this, the schools have furnished a strong incentive to noble living. The Bible is largely a revelation of possibilities. It magnifies the dignity and worth of the individual. It brings life and immortality to light. It says of man, "Thou hast made him a little lower than God, and crownest him with glory and honor." It is full of the invitations of divine love to man to come into the full possession of his immeasurable heritage of wisdom, power, and blessedness.

3. Again, the Bible urges man to worthy living because of his relations to others.

The social side of education is receiving increased attention. It has been charged in the past that the schools educated persons away from their social obligations and brought them out of sympathy with the masses. But at present an effort is being made to educate the youth into some just appreciation of their obligations to society. There is urgent need of much more work along this line. Here again, Bible study furnishes a great incentive. It reinforces with peculiar power the principle of brotherhood. No one can become imbued with

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the spirit of the gospel, without being filled with a sense or profound obligation to his fellow-men.

When Alexander of Russia was a boy, he declared to his father Nicholas, his purpose to free the serfs if he ever became emperor, and gave as his reason the fact that the Bible teaches the brotherhood of man. He did not forget his purpose, and as soon as he reached the throne he inaugurated the measures which put an end to serfdom in Russia. No one can imbibe the Christian conception of brotherhood without being filled with a desire to lead a life so pure and true, that his influence will help to elevate society and increase the sum total of human happiness.

4. Another strong incentive to right living is the Divine approval.

Men in all countries have always sought the approval of their gods. This has in part grown out of a fear of punishment and desire for reward, but it has also been due to the satisfaction which arises from the belief that the gods are giving their approval. God is the Supreme Being. Man is most intimately related to him, and is made to find his highest joy in fellowship with him. Hence this longing for the divine approval

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is innate and an essential factor in human nature. The Bible meets this with a revelation of God's requirement of a righteous life. Without holiness no man can see the Lord. Hence man is led not in fear, not in a selfish seeking for reward, but because of the deepest desire of his heart, to lead a true and upright life; and the more fully he sees God as Father and Saviour, as Redeemer and Friend, the more does this motive supersede all others, and love, deep, boundless, undying love, become the one great dominant, all-absorbing motive of his life.

Here, then, the educative value of Bible study is found in the mental discipline and training offered, and every practicable measure possible should be adopted for its study in the home, in the church, and in the school.

XII

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N the preceding lecture we considered the educative value of Bible study. Attention was then called to the fact that the Bible is admirably adapted to educative purposes because of its disci-

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plinary value to the mind, its treatment of subjects of great practical utility, and the incentives furnished for right action.

From the very nature of the case the Bible has always held a most intimate relation to the schools of the people. Wherever the Bible has gone schools have sprung into existence. The church and the school-house have long been associated together in the minds of the people. In pagan lands to-day as soon as the Bible is accepted, schools are organized. There is evidently a vital relation between the religion of the Bible and the work of education.

Our discussion will take up two lines of investigation. The Bible and the common schools, and the Bible and colleges and universities. A very large field is opened in each and many unsettled problems present themselves.

I. First, then, we will consider the Bible in its relation to the common schools. While the schools in other lands may be touched upon, we shall have in mind particularly the schools of this country.

Two inquiries arise : the first is historical and leads to an investigation of the relation which the Bible has actually held to these schools. The second is an inquiry not so

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much into what has been, as what ought to be—what is the proper relation of the Bible to these schools?

1. The historical inquiry shall first claim our attention. It would be a matter of interest to go back to the ancient Israelites and look into the influence of their Scriptures upon their work of education. The Jews laid great emphasis upon the education of their children. Josephus writing against Apion declares "our principal care of all is to educate our children," and he adds, "if any of us is asked about our laws he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them as soon as ever we became sensible of anything, and of our having them, as it were, engraven on our souls." But we cannot take time for the study of the Hebrew schools.

Then too, an interesting field would be found in the educational work of the early Christians. But we must pass all this by to come down to the more modern period.

The Reformation of the sixteenth century marked a revival of Bible study and a consequent revival of the influence of the Bible upon society. It was translated into the languages of the common people, was read

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in homes and churches, and began to be a potent factor in the thought and lives of the people. Mr. Eugene R. Lawrence says, "The true parent of the current system of teaching was the Reformation."

So reliable an historian as George Bancroft declares : "The common school system was derived from Geneva, the work of John Calvin ; introduced into Germany by Luther ; by Knox into Scotland, and so became the property of the English speaking nations."

Others would trace the origin of our schools more directly to the Netherlands, that early home of biblical power and religious liberty.

Mr. H. B. Adams, of Johns Hopkins, writes in "Studies in History," "Our free public school system of which we are justly so proud seems to have its beginnings distinctly traceable to the earliest life of the Dutch colonies here in America, and to have had its prototype in the free schools in which Holland led the world." There is unquestionably a large measure of truth in each of these claims. Different streams of biblical influence flowing from the Reformation met here in America and produced our free common school system.

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There is an essential relationship between the teachings of the Bible and universal education. Long before the Reformation the principle had been enunciated that education should be co-extensive with sovereignty. All who participated in government should be educated. Says Dr. E. E. White, "Despotism clamored for a restricted education because she would have a restricted sovereignty." "Charlemagne required that the children of all persons participating in the government should be educated, in order that intelligence might rule the empire." Democracy in government is the fruitage of the individual's rights and responsibilities taught in the Bible. The Reformation was the sure harbinger of the American republic. And universal education, embodied in our free public schools, is inseparably connected with the sovereignty of the people. So that there is a direct relationship readily traceable between the individualism of the gospel and our common schools.

But there is another interesting historical relationship between the Bible and the public schools of our country. I refer to the place which the Bible has been given until quite recent years in these schools.

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It was regularly read at the daily opening exercises and was very frequently used as a reader in the more advanced classes. Selections from it or suggested by it were numerous in school readers of all grades. In looking over the table of contents of McGuffey's "Fourth Reader," which I used when a boy I find the following among the topics of reading lessons: The Creation, The Story of Joseph, The Golden Rule, Sermon on the Mount, Proverbs from the Bible, A Mother's Gift, The Bible, Remember thy Creator, On Prayer, The Evening Hymn, Christian Light and Hope, and Religion in Youth. It would be difficult to find a Sunday-school book now with as much Bible in it as is found in that old "Fourth Reader." Such was the situation until quite recent years. The Bible received large and reverent recognition in our common schools. Schoolhouses were constantly used as places for public worship, and church buildings were not infrequently employed as schoolrooms. But a radical and far-reaching change has taken place. This brings us to the second part of this discussion.

2. The proper relation of the Bible to the common schools. To-day the Bible is quite generally excluded from the public

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schools. The Courts in many instances have decided that the Bible cannot be publicly read in our schools. The old style of text-book is gone, and in the school readers now one looks in vain for any selections from the Bible, and almost in vain for any recognition of the God of the Bible.

What shall we say of this change? Or perhaps better, What is the proper relation of the Bible to our common schools? Ought the Bible to be an integral part of these schools? Shall it be read and taught in them? Or shall it be utterly excluded? no reading or studying of it? no selections from it? and no allusions whatever to it or to its teachings? Two theories prevail in reference to education. One is that no education can be complete which ignores morals and religion. In fact the case is put much stronger than this. The bulwark of the State is not a knowledge of reading and writing, but a grounding in the principles of religion and morality. These are the really essential things in education, and to attempt to educate the children in our schools leaving these fundamentals out is to fail utterly in anything like a proper education for citizenship. Nations die when

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religious convictions and moral integrity decline.

On the other hand it is urged that the State has no right to exercise any dominion over the consciences of men. The government must in no way interfere either to determine or direct the religious thought or life of the people. To use the Bible in the public schools is, it is urged, a violation of this great fundamental principle of liberty of conscience, and if permitted would open the way for all sorts of abuses. Here is the situation, and earnest and able advocates are found on both sides ; and when the importance of the interests involved is remembered it is not surprising that the controversy is sharp and the statements are positive and sometimes exaggerated. And yet it is a matter that should be approached calmly and with a judicial frame of mind. It is readily admitted that there are grave difficulties in the way of the solution of the problems involved and yet they are by no means insoluble. Permit me to make two statements which I believe are entirely defensible and which have an important bearing upon the question under discussion.

Our public schools cannot be completely

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secularized without making them essentially agnostic, and hostile to the religion of the great mass of the people.

There can be in the public schools such use of the Bible as will be entirely unsectarian, and in perfect accord with the genius of our free institutions and in harmony with the views of the vast majority of the people.

Let us enlarge a little upon these statements.

1. As to the complete secularization of our schools. The theory is that our schools can leave all questions of religion entirely alone and be thoroughly neutral and non-committal upon everything of this kind. But this is impossible. Questions of morals come up at every turn and in every grade. Shall the pupils be taught a mere utilitarian ethics, or shall they be taught that God is back of all things? Why shall they do right? Some reason must be given. And not to recognize God is in some real sense to antagonize the religion of the Bible. Biology is a growing branch of study in our schools. Evolution is being taught in nearly all of our high schools. The pupils will and must ask after causes. Shall the teacher shake his head in mysterious silence? Shall he teach the materialism or monism of Haeckel?

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Or shall he say that back of everything is a personal God? Not to recognize God here is to some extent to antagonize him. But I need not pursue this thought further. Education is teaching the child to think and the thinking child must constantly inquire into the great questions of ethics and religion. To repress this spirit of inquiry and meet it with negations and with no allusions to the great truths of religion, in a word to secularize completely the schools is to favor agnosticism, and take an essentially hostile attitude toward the religion of the Bible. To do this is to violate the rights of a very large majority of the people who maintain the schools.

2. The second statement is that there can be in the public schools such use of the Bible as will be entirely unsectarian and in perfect accord with the genius of our free institutions and in harmony with the views of the vast majority of the people. The thing for the State to fear is not religion, but ecclesiasticism, not the union of the State and religion, but of the State and the Church. The trouble comes with organic union, the Church supported by the State and the State dictating terms to the Church. This is the thing which is utterly

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repugnant to American institutions. But for the State to encourage religion among the people and to give suitable recognition to the great fundamental principles of the religion held by the people is simply to recognize the rights of the people and the highest interests of government.

These schools stand so close to the people and deal so directly with the youth that there is no more suitable place for the State to recognize religion than in the schoolroom. And there is no better way to do this than by a judicious use of the Bible. This use should be the public reading of the Scriptures in which two limitations should be observed.

(1) The reading should be unaccompanied by any comment or instruction.

Were there not so many different denominations this limitation would be unnecessary. But, however desirable proper instruction in the Bible may be, it is evident at once that to permit biblical instruction in the public schools would open the way for sectarian propagandism and endless discord and confusion.

(2) A second limitation is that such selections should be read as are adapted to the purpose. Many portions of the Bible

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are not designed for public reading. A teacher unfamiliar with the Scriptures might make the reading in the school very far from edifying. If the Bible is read in the public schools, it should be done intelligently. The selections read should have a direct bearing upon the great fundamentals of morality and religion.

To this end a commission thoroughly representative of all the religious bodies in the State should carefully indicate the portions of the Bible specially adapted for use in the schools and the teacher should be furnished with this list, or possibly better, with a book containing selections from the Bible for reading in public schools. An admirable book of this character entitled "Readings from the Bible, Selected for Schools," was prepared a few years ago under the direction of the Chicago Woman's Educational Union. This book has the hearty indorsement of Jews, Protestants, Roman Catholics, and men of no particular faith. A very earnest effort, which failed, was made to introduce this book into the Chicago schools as a supplementary reader.

Of course those who repudiate the Scriptures and the Christian religion, and others

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who join them in opposing the use of the Bible in the schools, insist that a Buddhist or Mohammedan has the same right to have his sacred books read in the public schools as the Christian has, and that it is contrary to the spirit of free government to recognize any religion. But the difficulty is, as we have seen, that it is impossible to carry out this theory without antagonizing religion. Strict neutrality here is impossible. And since this nation is essentially Christian in its origin, and the vast majority is in sympathy with Christian ideas, the greatest good to the greatest number is conserved by a wise recognition of the general fundamental principles upon which our religion rests.

II. Leaving the common schools an interesting field is opened in the relation of the Bible to colleges and universities.

Should we take time to go over the history of higher education we would find that until recent years the church has had control of practically all the colleges and universities. Very many of them had their origin in a desire to provide means for the educating of the ministry. And from the time that Rev. John Harvard gave one thousand seven hundred pounds, half of

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his estate, to found the university which bears his name, until the present time, the millions which have been contributed to found and maintain institutions of higher learning have come almost entirely from Christian men and women. The Bible has been most intimately connected with the establishment and the support of these schools. We will not tarry, however, upon the history of higher education, but devote what time we have to the consideration of two questions of great practical importance at the present time. Is higher education undermining faith in the Bible? What is the mission of the Bible in reference to higher education?

1. First, then, we will undertake to answer the question: Is higher education in recent years weakening or undermining faith in the Bible?

Two lines of study have had and are having a very direct bearing upon biblical matters, science, and history. Scientific thought has been revolutionized during the past fifty years. Evolution dominates the scientific world. I do not mean by this that Darwinism has taken the field, but that the essential principles of evolution are everywhere accepted in scientific circles.

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This means that many old ideas which men supposed the Bible taught have been given up. The teachings of the church respecting creation, the age of man, sin, punishment, and miracles have been seriously questioned by many who occupy the new scientific position, and it must be admitted that not a few have taken an attitude of direct hostility to the Bible.

Then too, this is an age of wonderful activity in research into the buried records of the past. The Jewish people were but a small nation, almost an insignificant tribe amid the mighty nations of that ancient world. Egypt had a splendid civilization as long before Moses' time, as his time was before the present day. We are in a transitional period in our view of the ancient world, and the world that once was ancient is now almost modern. Our colleges and universities are the centers of these new ideas, and many of our young people have come back from college with their old interest and faith in the traditional views of the Bible largely undermined.

And yet it is also true that with all this there has been a wonderful awakening in Bible study. The Bible is being read and reread in the light of the new facts and

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truths. Doctrines are being restated, and many are finding that the Bible instead of losing power is really gaining in breadth of meaning and in the richness of its teaching. And to-day there are several significant facts which show the trend of things in our schools of higher education. One is the growth of the Young Men's and Young Women's Christian Associations in our colleges, and the large number of students taking courses of Bible study. Another interesting fact is that the movements within the last year or two to stimulate and direct more intelligent Bible study are originating in our colleges and universities. All this and much more which might be pointed out, indicate that while great changes are taking place, the Bible is not losing its hold upon the educated and is an important factor in our schools of higher instruction.

2. This brings us to our other question, The Bible in reference to higher education.

Undoubtedly the Bible has been used by some narrow religionists to oppose free investigation and to prevent the acceptance of new truth. And yet this very conservatism has often been a wholesome check upon reckless radicalism, and in the end has contributed to the progress of truth.

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But this extreme and sometimes bigoted conservatism of men professing to believe the Bible in no sense suggests its mission to higher education. In fact the experiences of the past ought to make Christian people exceedingly careful in employing the Bible to oppose new theories and teachings in science.

But the Bible has a very distinct and helpful mission to the cause of higher education.

(1) It stimulates one to make the most possible of himself. It is a book of high ideals and grave responsibilities. Of those who go to college a much larger per cent. are Christians than is the case with those who do not go. The Christian faith gives a conception of life which greatly emphasizes the importance of making the most possible of one's self. To estimate the real sacrifice and heroism embodied in the effort to obtain an education go to scores of colleges throughout the country and witness the work of thousands of Christian young men and women. They are not sent to college, they go because of a mighty inner impelling to prepare themselves to worthily meet their responsibilities in life.

(2) Another aspect of the mission of the Bible to higher education is what may be

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termed directive. It has been urged that to regard the Bible as a divine revelation is to stifle thought, repress investigation, and hinder progress. But this rests upon an entirely erroneous view of the Bible. If the Bible claimed to furnish all knowledge upon all subjects this objection would hold. But it simply lays down certain great regulative principles. The compass does not hinder, but greatly helps navigation, by always indicating direction. The compass is a revelation which makes navigation possible and has kept many a noble vessel off the rocks.

There are four great cardinal truths which the Bible presents which must ever be kept in mind if man would successfully sail the high seas of knowledge. These are the existence of God, human responsibility, redemption, and immortality. To neglect these truths is to wander into error, and to lose the highway of progress. The mission of the Bible is not to hamper thought but to stimulate and direct it, and then to make possible the highest attainments. Our colleges and universities are being magnificently equipped; let them have the utmost freedom, but warn them to never lose sight of the great directive truths of divine revelation. Thus will they go on in still

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grander conquests and the twentieth century be unsurpassed or unequaled by any preceding age in its educative achievements.

XIII

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THE present is a period of most remarkable progress. It is no conceit which characterizes the century just closed as the most wonderful by far in the history of the race. Its marvelous achievements are so multiplied and varied as to be simply bewildering. A comparison of conditions to-day with those of one hundred years ago reveals changes that seem incredible. And yet we know they have taken place. A question of great interest in connection with this progress is, What relation has the Bible sustained to it? The story is familiar how an Eastern prince asked Queen Victoria for an explanation of England's greatness and received from her in reply a copy of the Bible. Was she correct in attributing England's growth and power to this source?

It would not be difficult to show that the nations which have most largely partici-

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pated in modern progress are those which are known as Christian, and, among these, those which have made the most marked progress are the ones which have given the largest place to the Bible. Here is a manifest fact, whatever the explanation may be. Another fact is also equally manifest. Modern progress is most intimately connected with the Reformation of the sixteenth century. There is in this progress both an historic and a geographic connection with the Bible. First there were divisions, conflicts, wars, following the turnings and the overturnings of that Reformation period. Then followed reconstruction, great religious revivals, organization, progress.

The nations of Europe which were foremost in the Reformation have led the great advance of modern times. But the Reformation was essentially a religious movement in the interest of the larger liberty of the individual as set forth in the Scriptures.

Our study at this time, however, to be profitable, must not be that of mere generalities, but must take us to the consideration of those lines along which progress has been particularly marked and must endeavor to ascertain what influence the Bible has had in these special cases.

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1. There has been, first of all, great progress in modern times in the knowledge of the countries and peoples of the world. Within the memory of many still living by far the larger portions of Asia, Africa, and Australia were unknown. Travelers told remarkable stories of strange peoples and geographers marked many lands "*terra incognita*" or filled them in with rivers, mountains, lakes, and plains which were mainly imaginary. "The Mountains of the Moon," which figured so prominently in all maps of Africa thirty years ago, have evidently gone to the moon or somewhere else as they are no longer found on the maps. An almost incredible change has taken place in the last half-century in our knowledge of the countries and peoples of the world. Practically every land has been explored and all the peoples of the earth are known. Every language spoken by any considerable number of people has been learned and the characteristics of the people carefully studied. Scores of languages and dialects have been reduced to writing and where written languages already existed their literature has been studied and vast storehouses of information have thus been opened. The whole world is known. No

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nation is any longer concealed in the darkness of exclusiveness. Even Tibet cannot longer hide herself from the penetrating gaze of modern knowledge.

What has wrought this wonderful change in the knowledge of the world? Some will answer, science. Science gave to the world the compass and the steamboat and the spirit of inquiry that cannot rest till the whole world is explored. Others will answer, commerce, and will urge that it is the trader who has pioneered these unknown lands in the interest of the restless, outreaching forces of modern trade. And there is much of truth in each of these replies, but there is another exceedingly important factor in this movement, and that is religion. "Go ye, therefore, and make disciples of all nations," has been in a peculiar sense the watchword of the church for more than a century. The great movement in modern missions began with William Carey in England in the latter part of the eighteenth century. Its growth is one of the marvels of history. To-day there are some three hundred societies in America and Europe engaged in the work of foreign missions. An army of devoted men and women has made a peaceful invasion of

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the pagan nations and has done vastly more than any other one agency to open up those dark places of the earth to the knowledge of the civilized world. These missionaries have lived among the people, have learned their languages, studied their customs, and have come into close and sympathetic relations with them. They have translated the Bible into some two hundred and fifty languages and dialects, and of these they have reduced about seventy-five, which had no written language, to writing, and have taught the people the use of books. Volumes could be written upon the work of the missionaries in giving to the world accurate and extensive information respecting nations and tribes and peoples which before had been almost wholly unknown.

Back of this great missionary movement is the Bible. It has been in a very marked degree a Bible movement. It has received its inspiration from the Bible. The missionaries have gone forth to teach the Bible. Their first great work has been to give the natives the Bible in their own tongues. Schools have everywhere been organized to study the Bible. Livingstone, the great missionary explorer, was found in the heart

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of Africa in his tent, dead, upon his knees, with his open Bible before him, a fitting expression of the spirit of modern missions, which have contributed so largely to progress in the knowledge of the countries and the peoples of the world.

II. A second prominent feature in modern progress is found in the utilization of nature's forces and agencies. Doctor Franklin said, "Man is a tool-making animal," that is, man has the ability to devise ways and means for taking advantage of the forces of nature. The progress of man has been in no small degree determined by the use which he has made of this tool-making capacity. It was a great day in human progress when the savage learned how to substitute metal implements for those made of wood and bone and stone.

Three inventions have especially characterized and contributed to modern progress. These are the printing press, the steam engine, and the telegraph. The printing press has been the mighty stimulator of thought and the great disseminator of intelligence. The steam engine has made possible the marvelous development of navigation, the vast systems of railroads, and the immeasurable growth of manufac-

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turing interests. The telegraph has linked all parts of the world together in most intimate relations, and, as a beginning in the use of electricity, prepared the way for the recent wonders of the telephone, electric lights, and electric motors.

What relation, if any, does the Bible sustain to this field of progress? It is customary to say that science is the great agency of progress here. But what is meant by such a statement? Science is not so much an agency of progress as it is an evidence of progress. Science is progress itself rather than the cause of progress. Inventions and discoveries become helps in the upward movements, but they themselves are the result of antecedent causes. An elevator is a wonderful help in making serviceable a great office building, but the elevator is dependent upon a motor of some kind to lift it. So back of all the wonderful inventions which have contributed so largely to modern progress is a mighty motor which has made all this possible, an awakened and strengthened human mind. And back of this awakening mental energy are the forces that found new meaning in the Reformation, when the Bible began anew its mighty movings upon the mind of man.

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It is a significant fact that the first book published with movable type was the Bible, and that the first message sent by Professor Morse over the first telegraph line, from Washington to Baltimore, in 1844, was "What hath God wrought?" What I am urging is that this wonderful outbreak of invention in modern times contributing so largely to our extraordinary material progress is the result of the widespread dissemination of intelligence and the marked practical trend of modern life, which are the essential concomitants of a biblical and Christian civilization.

III. Another marked feature in modern progress is the growth of true philanthropy. This is seen in several important particulars.

I. In charitable institutions and organizations. These were practically unknown in the ancient world. And not until modern times has there been any general movement in this direction. But now we have hospitals, asylums, homes, institutes, refuges, and the like, without number. The sick, the blind, the deaf, the insane, the idiotic, the aged, the children, all classes and conditions of the helpless and dependent are cared for; millions of dollars annually are given to this work and thou-

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sands of trained workers are devoting their time and energy to the relieving of suffering and the care of the dependent.

2. This philanthropic progress has also been manifested in a marked way in reformatory work.

Two great philanthropic reform movements have characterized modern times: One for the emancipation of slaves and the other for the improvement of prisons. The story of each is full of records of heroic, self-sacrificing endeavor. England, stirred by William Wilberforce, passed an emancipation act in 1833, putting an end to slavery throughout Great Britain. France acted in 1838; the Dutch in 1863, the same year in which President Lincoln issued the immortal emancipation proclamation in our own country.

During the latter part of the eighteenth century John Howard began his work of exposing the awful conditions of prisons, and inaugurated a movement which is by no means yet complete, but which has contributed to a remarkable improvement in the treatment of criminals.

3. Another aspect of philanthropic work becoming daily more prominent is that of prevention.

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It is good to build charitable institutions, and to reform prisons, but it is better to make these institutions, so far as possible, unnecessary. Hence the more recent philanthropy under the name of sociology is seeking to so improve legislation, sanitary conditions, and moral environment as to prevent crime and disease, and cultivate the spirit of self-support and self-respect. Children must be kept out of shops and stores and factories, and be educated. Tenement districts must be carefully supervised, and a thousand things done to purify social conditions and so elevate humanity.

Such in briefest statement is the philanthropic progress in modern times as seen in charitable, reformatory, and preventive institutions and measures.

What is the relation of the Bible to this work ?

(1) The teachings of the Scriptures are decidedly charitable and philanthropic.

The Mosaic legislation made large provision for the poor. Land could not be permanently alienated from a family. The reapers in the field must leave a portion for the needy gleaners. Ample provision was made so that the poor could have sacrifices for the temple worship. The Jews have

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always been noted for the few dependent ones among them, and for their generosity in caring for these. The teachings of the New Testament are full of thoughts for the poor. To the rich young man Christ said, "Go sell that thou hast and give to the poor." The parable of the good Samaritan is a striking setting forth of the fact that true neighborliness is a readiness to help any who are in need. The judgment scene portrayed in the twenty-fifth chapter of Matthew is full of the thought of ministry to the needy. "I was a hungered and ye gave me meat : I was thirsty and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me." The Bible throughout is a marvelous text-book of philanthropy.

(2) This leads to another thought : The workers in this field of progress have found great inspiration from the Scriptures.

John Howard, the renowned leader in prison reform, was a devoted Christian, and requested that his tombstone should have this simple inscription and none other : "Christ is my hope." William Wilberforce, who was influential in leading Parliament to pass the emancipation act of 1833, was

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moved to his work in behalf of the slaves by a transformed life which resulted largely from a direct study of the Bible. This change took place in 1784. Shortly afterward he began his work against the slave traffic, and persisted until his death in 1833. Just before this event England passed the bill referred to, and the spirit of the man is seen in his exclamation when he heard the good news, "Thank God, that I should have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery."

Abraham Lincoln during the awful days of the rebellion was a constant reader of the Bible, and had a profound conviction that he had a divine commission. And when he read the emancipation proclamation to the cabinet just previous to its announcement to the world he said, "I have promised my God I will do it." But I need not multiply examples. Mighty workers for humanity have as a rule been moved by deep religious convictions closely linked to scriptural teachings.

(3) Still further there is constant recognition of the need of the Bible to re-enforce humanitarian work.

The reports of the annual meetings of

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the "National Prison Reform Congress," furnish interesting reading as showing the increasingly large place given to the consideration of religious matters. The criminal classes must be touched with wholesome religious influences if they are to be reclaimed. "The Peace Society" is little else than an agency for the magnifying of the true conception of brotherhood taught by Christ. The various associated charities find that their hope is in keeping in closest relations to the churches. Child saving organizations are constantly appealing to the Christ exaltation of childhood in the prosecution of their work.

There is a great current of biblical truth running all through these philanthropic movements giving direction and power to them. In fact the Bible is the smitten rock from which flow forth the streams of charity for the beautifying of human life.

IV. There is one more phase of modern progress which shall claim our attention at this time—I refer to the progress of liberty. We have no time to trace its development, but can simply indicate some of its more important features.

I. The growth of constitutions is first to be noted.

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As early as the thirteenth century King John was compelled to give the Magna Charta, but absolutism still held a strong sway throughout the civilized world. The people, however, began to demand their rights and more and more have constitutional limitations been placed upon kings and emperors until in some of the great monarchical nations the authority of the rulers is not so great as that of the president of our own country.

2. Co-extensive with this work of limiting the power of kings has gone forward the enlargement of the privileges of the people. The franchise has been constantly extended and the elective offices increased. The circle of self-government has been steadily enlarged until here in America, the greatest nation of the world, we have a government "of the people by the people and for the people."

3. Then too, liberty has made wonderful advance in the domain of conscience and speech. Liberty of conscience and freedom of speech are so firmly and thoroughly inwrought into the very fabric of our national life, that it is very difficult for us to realize that the time was when men did not dare to speak out their hon-

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est convictions, and when they were persecuted, imprisoned, and put to death because they refused to assent to prescribed formulas of faith.

Liberty was once simply a far-off beacon light guiding men through the darkness of a night of tyranny and bigotry, a star which heralded the full-orbed day in which we live. I do not forget that there are still injustice and oppression, and that many have not yet obtained their full rights, but these facts must not for a moment blind us to the splendid progress which has already been made.

It remains for us to ask after the relation of the Bible to this progress of liberty. I do not now discuss the influence of country, climate, and race upon this growth of freedom. These are factors which have entered in.

There is an unquenchable love of liberty in the Anglo-Saxon heart. The mingling of peoples in America, the broad expanse of territory, a climate charged with the very ozone of life—these have been factors in the development of freedom. But back of all these there is something deeper: it is the spirit of Puritanism.

There is no more significant movement in

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history than that denominated Puritanism, —narrow and bigoted in some respects and at the same time broad, progressive, invincible. Unable to live within the restrictions of an established church and of a monarchy it came to a new world, and by the irresistible logic of events and principles established a republic and built the institutions of freedom.

But there never has been a movement more intensely biblical than was Puritanism, narrowly, blindly so in some things, yet grandly so in its exaltation of the worth and the rights of the individual and in its moral heroism for conviction and for conscience. Thus the Bible becomes an exceedingly important factor in the greatest agency for the promotion of liberty in modern times.

This book which we call the book of God is in a peculiar sense the book of the people. It has in a remarkable way contributed to those movements which have been charged with largest good to humanity. It is still filled with immeasurable potentiality. What is especially needed to strengthen and perpetuate the progress in which we delight is the faithful study, the honest interpretation, and the fearless ap-

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plication of "the word of God which liveth and abideth forever."

XIV

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HRIST separates the Bible into its two grand divisions, the Old and the New Testaments. At the same time he binds together its various parts into a single volume characterized by remarkable unity.

The Old Testament belongs entirely to a period antedating the coming of Christ, while the New Testament is made up wholly of records relating directly to Christ and to the events following and growing out of his work. In order to determine the relation of Christ to the Bible we will take up the following lines of study: The essential features of the Christ of the New Testament, the Messianic expectations and prophecies of the Old Testament and their fulfillment in the Christ of the New Testament, and Christ the crowning evidence of the truth of the Bible. Here are fields of wonderful interest containing truth of far-reaching significance.

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I. Our first inquiry, then, will be into the essential character of the Christ of the New Testament.

We do not now need to raise the question of the authenticity of the Gospels. We do not assume anything. We know we have here four books—Matthew, Mark, Luke, and John ; no matter at this stage of our discussion where they came from or who wrote them, they contain the story of a remarkable life ; fiction or not, here is the record and we are simply asking after the essential character of this extraordinary personage as here presented.

1. We note first an exceptional beginning and ending of his earthly career. “Conceived of the Holy Ghost, born of the Virgin Mary” is the statement of the Apostles’ Creed ; or better, going to the Gospel of Luke we read, “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also that which is to be born shall be called holy, the Son of God.” Such is the brief and impressive statement of the miraculous birth of Jesus.

The end of his earthly career was marked by his resurrection from the dead and his ascension to glory. Peter, upon

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the day of Pentecost, declared: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." These statements relative to the birth of Jesus and his resurrection and exaltation are integral parts of the New Testament conception of Christ.

2. When we come to a study of his life between these great events we find that extraordinary power and authority were ascribed to him. He made a profound impression upon the people. Multitudes thronged him so that he scarcely found opportunity to eat and to sleep. "He spoke as one having authority and not as the scribes." He wrought wonderful works which filled the people with amazement and joy. His miracles were not works of magic but were deeds of mercy. They were wrought to relieve distress and bring the thought of heaven's compassion near to humanity's burdens and sufferings. The miracles of Christ as presented in the New Testament differ in this respect very widely from the miracles recorded in other religious books. There is a large place given in the

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Gospels to the setting forth of the power of Christ, and after his resurrection he declares, "All power is given unto me in heaven and in earth."

3. Again, the Gospels present Christ as free from sin. He was sorely pressed by the tempter but he did not yield. We search in vain among all of his utterances for any expression that would indicate on his part any consciousness of sin. On the contrary he declared, "The Father hath not left me alone, for I do always those things that please him." And to his enemies, who were eager to overthrow him, he gave the challenge, "Which of you convicteth me of sin?" The verdict of his contemporaries, and in the main of all the generations since, is summed up in the words of Scripture, "Tempted in all points like as we are yet without sin."

4. A fourth characteristic was his exceptional ability as a teacher. Nicodemus, the learned member of the Sanhedrin who came to Jesus by night, said, "We know that thou art a teacher come from God." The common appellation "Master," applied to Christ, is simply "Teacher." He called his followers disciples, which means learners. His invitation to the burdened mul-

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titudes was, "Come, and learn of me." Officers sent to arrest him returned without him, saying, "Never man spake like this man."

He had a perception of truth, an understanding of human nature, and a power to impress the people which have never been equaled. He laid hold upon great principles, he rose above pettiness and jealousies, and he was filled with the truth he taught. He taught in a way to move the unlearned masses and at the same time to command the attention of the learned. He still continues the world's greatest teacher.

5. Still further, the Christ of the New Testament is presented as the world's Saviour. He was moved with the consciousness of a great mission to humanity. Listen to his words: "The Son of man is come to seek and to save that which was lost." "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have everlasting life." "Whosoever will confess me before men, him will I also confess before my Father which is in heaven." "Verily, verily I say unto you he that heareth my word, and believeth on him that sent me,

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hath everlasting life, and shall not come into condemnation ; but is passed from death unto life." "I am come that they might have life, and that they might have it abundantly." "I am the way, the truth, and the life ; no man cometh unto the Father but by me." "All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you always, even unto the end of the age."

Christ believed, and his followers also, that he had come a Saviour for the world. This is the unmistakable teaching of the New Testament.

6. Closely related to this thought of his being the Saviour is that of his Kingship or Messiahship.

Israel was looking for a king, one who would rule in equity and restore more than the Davidic glory. He was to be the Anointed, the Messiah of God. The New Testament teaches that Jesus was this Messianic King. As soon as Andrew had met Jesus he sought his brother, Peter,

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and said, "We have found the Messiah." A little later Philip brought Nathanael to Jesus and he exclaimed, "Thou art the Son of God, thou art the King of Israel." When the woman of Samaria at Jacob's well said, "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things," Jesus replied, "I that speak unto thee am he." Peter's famous confession was, "Thou art the Christ, the Son of the living God."

When Jesus rode into Jerusalem on the Sunday before his crucifixion the people carpeted the road with palm branches and with their own garments and shouted, "Hosanna to the Son of David: Blessed be the King of Israel that cometh in the name of the Lord." When he stood before the Sanhedrin for trial the high priest said unto him, "I adjure thee, by the living God, tell us whether thou be the Christ, the Son of God." "And Jesus said, I am." When his accusers brought him before Pilate, the Roman governor, they made this charge, "We found this man perverting our nation and forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king." And when Pilate said unto him, "Art thou the King of the

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Jews ? ” his answer, “ Thou sayest that I am a King,” but explained that his was a spiritual kingdom. The New Testament is full of the thought of Jesus as the Messianic King, as the one who should rule as King of kings and Lord of lords.

7. There is still one more characteristic of Christ made prominent in the New Testament, and that is his divinity, his unique and peculiar relation to God. Understand, I am not now discussing the doctrine of the deity of Jesus. I am simply saying that these records which we are examining teach it. Right or wrong, they unquestionably give us a conception of Christ which exalts him above humanity and links him in a peculiar way to the eternal Father. He is called “ The Son of God,” “ The only begotten Son.” He says of himself, “ I and my Father are one.” “ He that hath seen me hath seen the Father.” He claimed pre-existence, saying, “ Before Abraham was I am,” and again, “ Father, glorify thou me with the glory which I had with thee before the world was.” We read of him, “ In the beginning was the Word—the Logos—and the Word was with God and the Word was God. And the Word was made flesh and dwelt among us,

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and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

But time forbids us to dwell longer upon these characteristics of Jesus as set forth in the New Testament. But before leaving them let me briefly summarize what has been said: (1) He had a miraculous birth and a miraculous deliverance from the grave. (2) He was clothed with extraordinary power and authority. (3) He led a sinless life. (4) He was a teacher of exceptional ability and wonderful grasp of the truth. (5) He came as the Saviour of the world and worked under the consciousness of that sublime mission. (6) He was the Messiah-King and claimed the right to rule over the lives of men. (7) He was the Son of God, one with the Father. Such is the Christ presented to us in the records which we have before us.

II. We now turn to the Old Testament to see what relation, if any, the Christ which we have found bears to the teachings of these earlier records.

One of the most remarkable features of the Old Testament is its prophetic element. Israel magnified the hand of God in their past history, but their dominant thought

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was of the future. They were a people with a great hope. Other nations looked backward to a wonderful golden age, but Israel's glory lay ahead. Says Geikie : "The central and dominant characteristic of the teaching of the rabbis was the certain advent of a great deliverer, the Messiah, or Anointed of God ; in the Greek translation of the title, the Christ. In no other nations than the Jews has such a conception ever taken such root or shown such vitality." The peoples among whom the Jews were scattered came to share somewhat their expectations, hence the wise men from the East came to Jerusalem asking, "Where is he that is born King of the Jews, for we have seen his star in the East and have come to worship him." It is a study of fascinating interest to ascertain the conception of the Messiah entertained by the prophets who foretold his coming. These prophecies are found scattered throughout the Old Testament. It will be impossible at this time to do more than outline what is found here and to give simply a few of the leading passages of Scripture.

1. The Messiah foretold in the Old Testament was to be a Deliverer and Saviour,

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not for the Jews only but for all the world. The first ray of hope in the darkness wrought by sin was, "The seed of the woman shall bruise the serpent's head." When Abraham was called the promise made to him was, "And in thy seed shall all the nations of the earth be blessed" (Gen. 22 : 18). The Psalms abound in this universal thought, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." This is found in the twenty-second Psalm, which has been called "The Programme of the Crucifixion." And again in Ps. 72 : 7, 8, "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Isaiah had wonderful visions of the coming glory of the Messiah's reign. "The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord " (Isa. 61 : 1, 2).

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The same prophet wrote, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it " (Isa. 2 : 2). I quote also from Dan. 7 : 13, 14 : "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And Zechariah (9 : 9) exclaims : "Shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation."

Thus the Messiah of the Old Testament is a Saviour and Deliverer for all nations of the earth, and in this respect is the same as the Christ of the Gospels. How perfectly this conception fits into the parting words of Christ, "Go ye into all the world and preach the gospel to every creature."

2. Again, the kingly character of the

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Messiah is made very prominent in the Old Testament. He was seen as a coming king. Jacob declared in his farewell words to his sons (Gen. 49 : 10), "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be." The second Psalm is strikingly Messianic. We read, "Yet have I set my King upon my holy hill of Zion" ; and to this King he says, "Ask of me and I will give thee the heathen for an inheritance and the uttermost parts of the earth for a possession." Isaiah 55 : 4 declares, "Behold I have given him for a leader and for a commander to the people." And again he says : "For unto us a child is born, unto us a son is given : and the government shall be upon his shoulders : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9 : 6, 7). Micah 5 : 2 with great definiteness says : "But thou

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Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.” But I need not multiply these quotations. The prophecies abound in them, so much so that the great overshadowing expectation of the Jews was the coming of a mighty king who should reign with a splendor surpassing that of David or Solomon. The Christ of the New Testament is a mighty king, whose mission is nothing short of the subjugation of the world and the bringing in of the day when “the kingdoms of this world shall become the kingdom of our Lord and of his Christ” (Rev. 11 : 15).

3. But the study of the Old Testament discloses another fact relative to the Messiah. He was to be a person of great wisdom and capable of teaching the people.

Moses declared : “The Lord thy God will raise up unto thee a Prophet from the midst of thee. . . like unto me ; unto him ye shall hearken ” (Deut. 18 : 15), and a little farther on in the same connection : “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth : and he shall speak

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unto them all that I command him " (Deut. 18 : 18). Isaiah (11 : 2, 3) in speaking of the Messiah said, " The Spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Ezekiel (34 : 23) : " I will set up one Shepherd over them, and he shall feed them and he shall be their Shepherd." All through these Messianic prophecies there runs this thought of the wisdom of the Coming One. The woman of Samaria, when she said of the Messiah, " When he is come, he will tell us all things," but voiced the prevailing conclusion reached by the study of the Old Testament Scriptures. This idea fits perfectly into the work of him who has indeed become the Teacher of the ages.

4. We look once more through these wonderful records and find that this expected Messiah was characterized by righteousness and holiness. " But with righteousness shall he judge the poor, and reprove with equity the meek of the earth." " And

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righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11 : 4, 5). "Behold a King shall reign in righteousness" (Isa. 32 : 1). "Then I said, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God" (Ps. 40 : 7, 8). "I will raise unto David a righteous Branch" (Jer. 23 : 5). Such are a few of the passages which foretold the coming of Him whose matchless life has stood the scrutiny of the centuries and still stands as the one perfect life which has been lived among men.

5. Still another thought : the prophets foresaw a suffering Messiah. They saw his power, wisdom, royalty, and glory. But as across the spectrum with its brilliant colors there are dark lines, so across the visions of the glory of the Messiah there were dark lines.

The twenty-second Psalm, as already stated, has been called the "Programme of the Crucifixion." With Calvary in mind listen to a few of the expressions of this psalm : "All they that see me, laugh me to scorn, they shoot out the lip, they shake the head saying, He trusted on the Lord that he would deliver him : let him deliver him seeing he delighteth in him." "My

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strength is dried up like a potsherd and my tongue cleaveth to my jaws." "They part my garments among them and cast lots upon my vesture." "Dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." "My God, my God why hast thou forsaken me." There is something almost startling here when we remember that these words were written hundreds of years before the death of Christ.

Bear in mind the crucifixion of Christ, and the following destruction of Jerusalem and then hearken to these words from Daniel (9 : 26) : "And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary." Then there is that most remarkable fifty-third chapter of Isaiah—I cannot take time to quote the whole : "He is despised and rejected of men, a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so openeth he

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not his mouth." "He was cut off out of the land of the living, for the transgression of my people was he stricken." "He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth." "He was numbered with the transgressors ; and he bore the sin of many and made intercession for the transgressors." More than seven hundred years before Christ, a prophet uttered these words so minutely and comprehensively descriptive of the character and sufferings of Him who has melted the hearts of thousands by his matchless sacrifice for humanity.

6. I must take time to touch upon just one more feature of the Old Testament portraiture of the Messiah. The prophets saw in him something more than man. I do not say that they presented the later doctrine of his divinity but there are certainly foregleams of it. I quote without comment the following: "I will declare the decree: the Lord hath said unto me, thou art my Son ; this day have I begotten thee." "Kiss the Son, lest he be angry, and thou perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him " (Ps.

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2 : 7, 12). " The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool " (Ps. 110 : 1). " His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace " (Isa. 9 : 6). " The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts " (Mal. 3 : 1). These old-time prophecies threw round about the coming Messiah a glory that is more than human and prepared the way for that exalted conception of his divinity presented by the New Testament writers.

I might go on and speak of the prophecies relating to the virgin birth, to Bethlehem as the place, to the betrayal for thirty pieces of silver, to the resurrection and the ascension, but these are less important and require extended interpretation. But these great outlines, these salient features of prophecy which have been touched upon are readily traced and are profoundly significant in the complete identification of the Messiah of the Old Testament with the Jesus of the New Testament. The two are one and the same and so he unites the Bible with its two grand divisions into one volume.

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III. The remaining thought proposed for discussion at this time, Christ the supreme evidence of the truth of the Bible, can now be briefly disposed of. The argument is simple and conclusive. I do not claim that it is conclusive as proving that every part of the Bible as we have it is fully inspired and absolutely free from error. But what is claimed is that the Bible has unmistakable evidence of a divine authorship, that the Christ of the Bible could not have been produced without a special or unique divine intervention.

I. Look first of all at the Messianic expectation of the Old Testament writers. Whence came this? We have examined the remarkable elements in this expectation. There is nothing at all comparable to this in the history of any other nation. The prophets, surrounded by narrowness and prejudice, had visions of universal blessings to humanity. Breathing an atmosphere of worldly conquest and material blessings, they saw a splendid kingdom of high ideals and lofty spiritual attainments. They saw a coming King who would reign in equity and love, who would be filled with the Spirit of God and lead on to a blessed era when men would learn war no more and

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when spears would be beaten into pruning hooks and swords into plowshares.

Other men were dreaming of plunder and war and conquest and were filled with blindness and pride and hate. Whence came such visions to these men? "Holy men of old spake as they were moved by the Spirit of God." There is no other way to account for the inspiring Messianic conceptions of the Old Testament.

2. Then come to the New Testament. How shall we account for the Christ found here? I said at the outset that we would assume nothing as to the truth of the records, but we would simply ascertain the characteristics of the central personage presented by them. But now I ask, How are we to account for this personage? Is he a character of fiction? Nobody now maintains this. It would have been an impossible task for a number of writers to have conspired together to work out in detail such a character. Theodore Parker said, "It would have taken a Jesus to forge a Jesus." All must and do admit that Jesus was a real, living personage. Upon this basis two theories are possible to account for him. One the natural, the other the supernatural.

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The naturalistic theory may take several forms, but all are agreed in substantially the following statements: There is a basis of fact in the Gospels. Jesus actually lived, but not the Jesus as represented in the Gospels. The real Jesus was a good man, of marked traits of character, who gathered about him a company of followers and undertook important reforms and forfeited his life. After his martyr death there grew up as the result of natural tendencies a mass of beliefs about him which were largely fancy and fiction, and finally these were incorporated into written records and the Gospels are the result.

I suggest two fatal objections to this view.

(1) It is incredible that such a personage as the Christ of the Gospels could have been produced in this manner. His character is a unity. It is marvelously symmetrical. It is a character of great beauty and strength. The supernatural elements in it are harmonious with that character. And then the whole is a most remarkable consummation of a long series of prophecies running all through the Old Testament. Such a character could not have been produced by such a method. The cause is inadequate to produce the effect.

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(2) Another difficulty is that this theory does not account for the immeasurably beneficent influence which Christ has had and still has in the world. If this theory be correct we must give up the miraculous birth, the resurrection, the ascension, the miracles, very much of the teachings, and the divinity of Christ. But these make up almost the whole of the Christ who has led the conquering hosts of Christendom. What, then, must we conclude? This, that the leader of the greatest movement for the comforting, purifying, inspiring, and uplifting of the race which the world has ever known is the product of myth, fancy, overwrought imagination, and pious deception. If this be true then it is also true that error is better than truth and the race moves upward under the beneficent influence of falsehood. But this is absurd, and the theory which forces such conclusions must be rejected.

3. The other view is that the only way satisfactorily to account for the Christ of the Gospels is to believe that he lived the life substantially as it is presented, that the real Jesus was the Christ whom we have found in these narratives. There is no other way to account for him. But

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what does this imply as to the genuineness of the Gospels? Here are certain narratives which describe a remarkable personage. But the character of this person as there described is such that he cannot be accounted for except on the supposition that he was a real, living personality ; therefore we must conclude that the records which tell us of him are genuine and trustworthy. But these New Testament records are but the story of the fulfillment of the prophecies of the earlier records of the Old Testament, and so we bring them all together and say this book is the revelation of the Christ of God. This does not settle a hundred minor questions of lower and higher criticism, but it does settle the great, central, underlying factor of divine revelation. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

APPENDIX A

(SEE PREFACE)

BIBLE DEPARTMENT OF THE OMAHA WOMAN'S CLUB, 1902-1903

Instructor, J. W. Conley, D. D.

Leader, Mrs. Mary E. Dumont. Assistant Leader, Mrs. Lillian R. Harford. Secretary and Treasurer, Mrs. Sarah C. Millen.

This department meets every two weeks, on Thursday at 3.30 P. M., of the week of the regular meeting of the club.

November 20. Right Attitude of Mind Toward the Bible. References: Gardiner, "Aids to Bible Study"; Cave, "Inspiration of Old Testament," Introduction.

December 4. The Essential Character of the Bible. References: Ladd, "What is the Bible?" Farrar, "The Bible, Its Meaning and Supremacy"; Clark, "Outline of Theology," Introduction; Parker, "None Like It"; Briggs, "The Study of the Holy Scriptures."

December 18. The Composition of the Bible. References: Gladden, "Who Wrote the Bible?" Adney, "The Construction

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of the Bible ” ; Gibson, “ The Unity and Symmetry of the Bible ” ; Hastings, “ Dictionary of the Bible,” article, “ The Bible ” ; McClintock and Strong Cyclopædia, “ The Bible,” Vol. I.

January 8. Manuscripts and Translations. References : Merrill, “ The Parchments of the Faith ” ; Kenyon, “ Our Bible and the Ancient Manuscripts,” “ History of the Texts and Translations ” ; Gladden, “ Who Wrote the Bible ? ” “ Harper’s Monthly,” November, 1902, “ How the Bible Came Down to Us ” ; Hastings’ Dictionary, articles, “ Text ” and “ Versions.”

January 22. Light From Ancient Monuments and Documents. References : Sayce, “ Fresh Light from Ancient Monuments,” “ Higher Criticism and the Monuments ” ; Driver, in Hogarth’s “ Authority and Archæology ” ; Price, “ The Monuments and the Old Testament ” ; Rawlinson, “ Historical Evidences.”

February 5. The Bible and Modern Science. References : Guyot, “ Creation ” ; White, “ The Warfare of Science ” ; Conley, “ Evolution and Man ” ; Abbott, “ Theology of an Evolutionist ” ; Schurman, “ Agnosticism and Religion ” ; Le-

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Conte, "Religion and Science"; Dawson, "Modern Science in Bible Lands."

February 19. Influence of the Bible Upon Art. References: Goodyear or Lübke, "History of Art"; Hurl, "The Madonna in Art"; Farrar, "The Life of Christ in Art"; "Art Journal," 22 : 33, "Christian Ideal in Art"; "Arena," 17 : 1, "Art's Relation to Religion"; "North American Review," 79 : 1, "Art and Religion"; also same subject, "Catholic World," 15 : 518, and "Methodist Review," 54 : 697; Brace, "*Gesta Christi*," last chapter; Chateaubriand, "Genius of Christianity," Part III., Book I.

March 5. Ethics and the Bible. References: Bruce, "Ethics of the Old Testament"; Baucus, "Outlines of the Moral Teachings of the Bible"; Ladd, "What is the Bible?" Chap. IX.; "American Biblical Repository," third series, 4 : 554, "Ethics of the Bible"; Hastings' Dictionary, article, "Ethics"; Weidner, "Christian Ethics."

March 19. The Bible and Woman. References: Gibbons, "Our Christian Heritage," Chap. XXIII.-XXVII.; Blake, "Woman's Place To-day"; Hamilton, "Woman's Wrongs"; Storrs, "Divine

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Origin of Christianity," Index, "Woman"; Barrows, "Christianity the World's Religion," Lecture IV.; Abbott, "Christianity and Social Problems," Chap. V. and XII.; Brace, "*Gesta Christi*," Index, "Woman."

April 9. Educative Value of Bible Study. References: Moulton, "Literary Study of the Bible," "The Bible as Literature."

April 16. The Bible and the Schools. References: "Nation," 9 : 430, "The Bible in the Public Schools"; "Princeton Review," n. s., 1 : 361, same topic; "New England," 29 : 496, "The Bible and the School"; Hastings' Dictionary, article, "Education."

April 30. Modern Progress and the Bible. References: Guilick, "The Growth of the Kingdom"; Storrs, "Historical Effects"; Rigg, "The Bible and Modern Progress," Exeter Hall Lectures, Lecture XIV.; Brace, "*Gesta Christi*"; Lorimer, "Argument for Christianity," Chap. VIII.; Mackenzie, "Christianity and the Progress of Man."

May 14. The Bible and Christ. References: Ellicott, "*Christus Comprobatur*"; Mead, "Christ and Criticism"; Stalker, "The Christology of Jesus"; Breed,

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“Preparation of the World for Christ” ; Smith, “Prophecy a Preparation for Christ” ; Behrends, “Old Testament Under Fire,” Chap. III. ; Cairns, “Christ the Central Evidence.”

All of these works to which reference is made may be procured by application to the publishers of this book.

APPENDIX B

OMAHA, NEB., May 27, 1903.

Rev. DR. CONLEY :

DEAR SIR: At the last meeting of the Department for the Study of the Bible, a unanimous vote decided that a letter of appreciation and thanks be sent you which would in some measure express our gratefulness for the manner in which you have directed our thought, and the uplift your carefully prepared topics have given to all those who were privileged to hear them. The year has been brightened and our hearts strengthened by the noble and helpful periods which the Bible Department has enjoyed through your faithful guidance.

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We earnestly hope that you can arrange to be our instructor for the coming year, as we should feel your loss greatly. The high esteem in which you are held as a Christian gentleman and most eloquent and instructive teacher, prompted us to express ourselves.

Trusting that its receipt will afford you as much pleasure as it gives us to send this letter, we are, Yours respectfully, all the members of the Bible Department.

S. C. MILLEN, Secretary.



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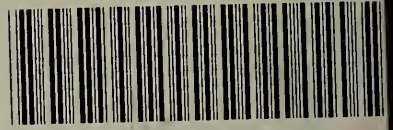
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